

THE CHINESE RECORDER

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EDITORIAL

THE MISSIONARY'S NERVES

Many missionaries are very nervous. That is our conclusion after listening to many public and private references to the "weakening morale of the missionary." This is not surprising. Most everybody in China, including a very large proportion of the Chinese, suffers from the same upset. Some missionaries are in addition bothered with the germ of pessimism. There has always been a small proportion of missionaries who for various reasons lose their morale or become nervous. There is reason to think, however, that a larger proportion than usual is now in this condition. No one knows what to-morrow will bring forth. We dare not prophesy. Families start for distant stations only to get marooned. Travelling is in many cases unusually risky. Anti-Christian agitators are blocking the way of Christian workers. Those Christian workers specially affected thereby need our sympathy and prayers. Both the causes and the extent of this nervousness are still somewhat obscure. An article is in preparation analysing the situation. This we hope to publish shortly. In the meantime we venture to comment on it in advance. We have sometimes heard it hinted that the Chinese Church must find a cure for this nervousness. Does that mean that the missionaries, or those who talk about quitting, have mislaid the cure for a rather common spiritual ailment? Unfortunately the Chinese Church is said to be suffering from a low state of spiritual vitality. Is that a result or a cause of missionary nervousness? Both seem to be true in some cases. However, without attempting to diagnose a condition that the experts have so far

left undiagnosed we venture to pass on a few suggestions. The missionaries are residents in a country that is passing through terrible suffering. It is undergoing most severe schooling. The responsibility for the blame, its causes and the outcome are still hidden. One fact is, however, evident. Missionary life in China is a call to share with China in a fellowship of suffering. Looked at in the large the missionary is not suffering as much as the Chinese. He is puzzled. That indeed seems to be the nervous missionary's chief symptom. What should he do? For the present at least show that he shares patiently this fellowship of suffering. Turn his thoughts away from his own troubles to the greater ones of China and the Chinese Church. He may keep in mind also the fact that he is linked up with a civilization that is undergoing deflation. Disillusionment is clouding the mind of the whole world. Christian work is suffering because it is seen through this mist of disillusionment. Talk of quitting will not blow the clouds away. It will thicken them. But apart from the question of his future what can the missionary do now? For one thing he may set himself seriously to understanding how God is working in and through Chinese Christians. Here he will find much cause for hope. Chinese Christians are developing a mind and a viewpoint of their own. This, in the second place, the missionary should make sure he understands. Encourage them to state their case. He might then endeavor to make that mind and viewpoint known to Christians in the west. They also are sorely puzzled. But there is something deeper that missionaries inclined to yield to nervousness might do. Western Christian workers have made much of the spiritual forces that may, in prayer and fellowship, be tapped to meet all emergencies. That is a most important aspect of the Christian Message. Missionaries who have proclaimed that Message must *show* a suffering people how to tap these spiritual resources for themselves. The present, therefore, offers a most unusual opportunity for proving the reality of spiritual resources. China is struggling to renew her life. In the process much debris is musing up the footways. Spiritual uncertainty is creeping through the Chinese Church. The missionary must retap the springs of spiritual certainty for himself. Otherwise his cause will lose its spiritual leadership. To make spiritual resources real will be to render the Chinese Church a much needed service. This many missionaries are doing, and such do not talk of quitting. Neither are they troubled with pessimism. In short much of this nervousness is primarily a matter of the missionaries' own relation to God. That China is loaded down with problems and the Chinese Church changing its mind need not affect that relationship more than as a passing agitation. The only cure for this missionary nervousness is a renewal of the missionary's own spiritual vitality. Though the present is strewn with stumbling blocks for nervous feet the future shines with promise.

CHRISTIANITY IN JAPAN

It is comparatively easy to summarize Christian work in Japan. This the 1926 issue of *The Christian Movement in Japan, Korea and Formosa** succeeds admirably in doing. We wish that China missionaries could read this collection of articles which taken together give the beginnings, present status and programs of Christian effort in Japan. Reading would deepen understanding of the Christian problem in China. It will not, however, furnish many finished solutions thereto. Christian work in Japan is clearly still in a transitional stage. It is competing with Bushido for the place of moral leadership. In China nationalism is the competitor of Christianity. Many Japanese Christians are finding a new basis for their loyalty. Chinese Christians can hardly be said to have settled the relation of nationalism and religion. In Japan Christian leadership is mainly Japanese, though strangely enough the performance of baptism is with very rare exceptions in the hands of the missionaries. China is rapidly following suit as regards leadership. In both countries the working status of the missionary is unsettled. Neither in Japan or China have the native Christians "gone to the mat" about this problem. Many wise things are said in this Japanese Year Book about the future of missionaries. Japanese Christians like those in China do not seem to doubt that they are still urgently needed. But in both countries their new function is still obscure. This question will not be settled in either China or Japan until the two groups of national Christians concerned have articulated and declared their mind on the subject. Until then missionaries in the Far East must possess their souls in patience. They must patiently temporize. The Christian Movements in Japan and China are still uncertain about the purpose and aim of Christian education. The Chinese Christian has not yet made up his mind as to just where and how Christian education differs from education in general. This Japanese annual also discusses at length the relation of western finances to the spiritual life of the Japanese Christians. Many Christian workers feel that western money hinders spiritual development. The same thing is true in China. Yet in both countries Christian work is heavily subsidized from abroad and no solution is in sight. It is true that in Japan, a point this annual does not bring out very clearly, 70-75% of Japanese Christians are in the Congregational, Church of Christ (Presbyterian), Methodist and Episcopal communions, and that in these groups 75-80% of the funds for church work (exclusive of missionaries' support) comes directly from Japanese sources. But it seems true, also, that in both countries about 70% of western funds go into the support of missionaries. It also appears that in neither case could the national churches economically

*The Christian Movement in Japan, Korea and Formosa. Twenty-fourth issue. Editor, A. Oltmans. Published by the Federation of Christian Missions in Japan. For sale at The Mission Book Company, Shanghai.

support a full complement of native substitutes for missionaries even were that desired. In neither country have the Christian forces yet worked out a policy whereby foreign subsidization of Christian work may build up not militate against the spiritual life of the church. We know of no one prevailing way of testing the spiritual life in either country. In both Japan and China the "rebirth" of Buddhism is a factor. One question not settled in any general way is, What is the something more that Christianity offers to these changing peoples? At its recent meeting the International Missionary Council also faced this question. In both countries religious movements confront the danger of chauvinism. Even western Christians are sometimes infected by that germ. Of the new religious movement in Japan, Dr. A. K. Reischauer says, that "unless (Christianity) can infuse into this new movement some thing of its own spirit of loyalty to humanity and to the Father of all" this new cult may develop into a chauvinistic patriotism "which may yet prove a real enemy to the higher ideals and purposes for which the Christian Movement stands." In China Christian nationals are often still confused as to the relation of nationalism and internationalism. They do not, however, lack the ideal of loyalty to humanity. All of which means that the super-nationalistic and super-naturalistic aims of Christianity must be clarified and made more prominent. Japanese Christians like very many Chinese Christians do not see the necessity of detailed creeds. In both countries, also, a distinction is being made between Christianity, Christian organizations and Christ. The Far East wants to measure the Christian religion mainly in terms of the personality of Christ. It seems essential that Christian workers learn how to unify their loyalty and fellowship around the central personality of their religion. Nothing else will meet the needs of Japan and China.

SOME HOPEFUL SIGNS

Diamonds are found in clay. Reports often have a clay-like consistency. But the Report of the China Medical Board for 1925 justifies mining therein. It contains some diamonds of encouragement. Here with some of them. Science is making steady progress in China. Scientific leadership is also increasing. This particular report lists 112 scientific publications of which thirty-two per cent were written by Chinese. Government schools have suffered from the backfire of recent political struggles. Nevertheless the loyalty of most of the teachers has been a marked feature of this disturbed period. They struggled on, salary or no salary! Of such are the real men of China! Ten of the fifteen members of the China Foundation for the Promotion of Education and Culture, the organization set up on returned American Boxer funds, are Chinese. Most of the ten are leaders in modern educational and scientific institutions. The average number under instruction in the P. U. M. C. during 1925 was 240. Every year shows

a distinct increase in the number of Chinese on its teaching staff. The number of foreigners required will, therefore, gradually diminish. The militarists are a special problem to everybody, not least to one another. About the end of 1925 the P. U. M. C. recorded 940 fluoroscopic examinations, 729 operations and daily dressing of over 1,000 cases—all on soldiers. All expenses incurred were *promptly* paid by the military authorities concerned. The nursing staff in the hospital is made up of about twenty-five foreigners and Chinese trained abroad and sixty-five graduates of various schools in China. Progress is being recorded in some of these schools also. The Hunan-Yale College of Medicine at Changsha has now become the Hsiangya Medical College under a wholly Chinese board of trustees. Its graduates have done fine work. One of them has served as medical resident in the P. U. M. C., directing both Chinese and foreign internes. The medical graduates of Shantung Christian University are proving their usefulness as practitioners and making less urgent the need for additional foreign doctors. In Yale-in-China the heads of the departments of chemistry and physics are Chinese. Progress such as is indicated by the above facts shrinks somewhat when seen against the mountainous background of China's needs. Nevertheless it is more full of promise than the excited struggles of either Chinese and westerners to settle China's political problems. In a decade such leaders will be a deciding factor in China's life.

PRACTICAL CHRISTIAN COOPERATION

The "Home Missions Council" is an American organization which has as constituent organizations twenty-nine denominational bodies, varying widely ecclesiastically and theologically, nine consultative interdenominational and national organizations and a number of affiliated bodies. The annual report of this organization, which recently came to hand, provides suggestive reading. It indicates a rising tide of Christian cooperation, which aims to understand and more adequately compass the home mission task. At the Annual Meeting, Dr. M. Dana of the Congregational Home Missionary Society said, "If the Kingdom of God were stressed instead of churches, it would be possible to-morrow to sit down together and allocate territory through which no denomination would lose anything and all kinds of money and leadership would be released for larger service." This remark has significance for China also. Some direct references to the problem of winning the Chinese were also made. Approval was expressed of the action of the Federal Council (U.S.A.) in recommending the application of the quota immigration law to Japan, China and India, and the modification of the immigration laws so as to eliminate the hardship under which American young men of Chinese descent now rest when desiring to bring into the United States wives married in China. Reference was also made to work carried on amongst Chinese on the Pacific Coast. Of such

work in San Francisco it was noted, "While Protestant forces continue to carry on in their old divided way and, on the whole, with less and less efficiency, the Catholic Mission has increased in power and influence under a united and strong control." The whole report merits study by Christian workers in China. This is a movement in which Christians are finding a uniting objective.

A VOLUNTARY MINISTRY

It seems to be rather generally assumed that a paid clergy is essential to the work of the Christian Church. It has, however, its disadvantages. Two articles have recently come to hand which, in contrast to this assumption, discuss the advisability of securing a *voluntary clergy*. By this is meant Christian ministers who earn their living apart from church funds, while at the same time they engage in various kinds of church work. One article is written by Mr. Pao Kwang Ling of Peking (Truth and Life, Volume 1, 5.) on "Why I do not become a Pastor." The other is written by Roland Allen (The Pilgrim, July, 1926) on "Money: The Foundation of the Church." Mr. Allen deals with the problems of the Anglican Church in England and Mr. Pao with those of the Chinese Church. In both cases the supply of ministers is inadequate for the need. In China, however, the money is not sufficient to support the number of ministers needed. Mr. Pao quotes from the report of the "China for Christ" Movement to the effect that evangelism in China costs *twelve* million Mexican dollars annually. Towards this immense sum Chinese Christians can contribute *one* million dollars only. This shows that, if Chinese control of the church means financial independence also, the Chinese Church faces an economic burden it cannot shoulder. Mr. Pao thinks the solution is to train a creative leadership and promote a voluntary ministry. Furthermore he is convinced that the Chinese ministry, as now conducted, is too much divorced from life. The "pastors' religion" he says, "is void of human relationships." Mr. Pao himself prefers not to be a minister but to work as a Christian. The Anglican Church in England is not troubled by lack of money but with dependence thereon in ways that cripple the spiritual vitality of the ministers, the number of which has seriously diminished. Mr. Allen thinks, therefore, that side by side with the stipendiary system of clergy should be a voluntary clergy which, when there are a number in one place, might form a "college" and work with the stipendiary minister. The need in both cases seems to be the development of a ministry devoted not to a profession or way of earning a living but devoted to the cause of men and the service of Christ. It is interesting to find the same need being urged for such divergent situations and such widely separated countries. There is, however, one connection between the two writers that is a partial explanation of the similarity of their proposed solutions. Mr. Allen was

at one time a missionary in China. Both articles are suggestive and the whole subject is one well worth careful attention.

MISSIONARIES IN TURKEY

When the great war broke out and the American missionaries were advised to leave, they refused to do so on the ground that the people would need them more in the stress, strain and trials of war than in times of peace. They remained and cared for the suffering and ministered to the needs of the children throughout the entire period of the war. Many of them followed the refugees into Russia, Syria and Greece and to-day are there ministering to their needs. Others remained in Turkey and are there continuing their work of education and mercy. They are permitted to remain because of the confidence imposed in them by the officials and the people, that their only purpose is to help the people to a better way of living. Their institutions are in operation. Their relations to the Government and to the people are friendly. The continuance of this state of affairs depends upon the ratification of the treaty with Turkey which was signed at Lausanne. The Turkish Government desires to be friendly and to cooperate with all American interests in the country, but there is no knowing how long this attitude will persist if the United States Senate long defers or rejects the ratification of the treaty. Naturally they will not endure continued rebuff. These American missionary educators and doctors are there. Many of them have lived for decades in the country. They know the history of the past, the conditions of the present and the needs of the future. They are agreed that the treaty should be speedily ratified for the highest benefit of all the interests involved, and this includes not only the educational and philanthropic interests but also the interests of the minority populations still in the country. Ratification and the placing of an Ambassador in Constantinople will materially aid the success of all American interests in the country; its rejection may result in irreparable loss. Restored diplomatic relationships with Turkey will open the door for entering upon a new era of understanding and constructive cooperation with Turkey, and all in the interest of a new order which Turkey is endeavoring to inaugurate.

A WORLD MENACE

Heroine is one of the abortions of pure science. It creates only addiction, otherwise it is *useless*. Yet it is rapidly becoming the chief narcotic menace. Of 10,000 drug addicts registered in New York city 70% were found to be victims of this drug which at one and the same time destroys physical, mental and spiritual vitality. 85% of this contingent of slaves were between the ages of fifteen and thirty. Heroine is easily obtained, its indulgence readily masked, it provides the maximum kick—all at probably the minimum cost and high profits! It is a social devil. It is not alone. Other drugs also have their quota

of slaves often, even in the United States, including some high in national administration. All this and much more is told by Miss Graham-Mulhall,* who was for two years first deputy commissioner of narcotic control for New York State. During that time she had official relations with 38,000 individual addicts. The life stories she relates, of which she gathered in all 1,400, are tragic and pathetic beyond words to tell. Her book deals mainly with the inroads of this menace in the United States. Its strength and relation to other countries is also touched upon. It is, as a whole, a flaming indictment of those who prey upon their fellows for gain. Reading it makes one realize that youth must be protected by effective legislation against those who prey upon its inexperience, and those who are naturally weak against their weakness. Ruthless warfare must be waged against the devils incarnate who exploit them. Heroine is outlawed in the United States. In common with the other drugs mentioned it is a world outlaw. The only thing that prevents this from being made effective in international law is exploitive cupidity. The traffic is covetous exploitation at its worst! Attention is drawn by Miss Graham-Mulhall to the fact that the hesitancy of the Indian Government did much to thwart the full effectiveness of the Geneva Opium Conferences. When writing the book, however, she had not heard of the more recent action of the Indian Government looking to a more speedy elimination of India's traffic in narcotics. "The chief cause for addiction among boys and girls under twenty was heroine." In China, a fact not mentioned in this book, the heroine traffic is increasing even though it is a contraband article. "It is stronger and more destructive than morphia, but owing to the fact that this drug is free from some of the intestinal and digestive effects of morphia it is becoming very popular. Manufacturers are pushing it because of the bigger profits made."† What will the world's to-morrow be like if these profiteers in the degradation of souls go on unchecked? The moral ideals of the vast majority of people is opposed to this devilish traffic. Why then so much public apathy? Why do these enemies of mankind, the conscienceless traffickers in a wholly harmful commodity, meet with so little obstruction? Indifference backed up by ignorance explains it in the main. Here is no matter of politics, or commerce. It is a case of unadulterated devilry! The Christian Church everywhere should stand in solid phalanx against it! Read this burning appeal and then go out and do something to get the Church in China to throw its *full* weight against the traffic! It literally sends multitudes to a living hell! Saving people from a present hell is as much a part of the Christian's duty as saving them from a future one! That at least was the conviction that formed in our mind after reading this indictment.

*Opium: The Demon Flower. Sara Graham-Mulhall. Harold Vinal, New York, G. \$2.00.

†China Year Book, 1926, page 643.

The Church of the Future—A Living Fellowship*

H. T. HODGKIN

IT falls unexpectedly to me to give the first of this series of addresses on the Church of the Future. I deeply regret that this place was not taken by Bishop Roots who was to have spoken last month on his vision of the Church in its ever-victorious life. I must simply say this, that the main purpose of our thinking this session, as I understand it, is to bring us more clearly to face together the aim which unites us—the creation and development, by the power of the living Spirit, of a truly Christian Church in this land. Upon what features should we concentrate attention? In what way may we best move towards the desired end? What is essential and what is ephemeral in our various conceptions of the Church? We shall be agreed, I imagine, in placing our initial emphasis upon the winning of individual men and women to a living faith in our Lord Jesus Christ and the wholehearted following of Him. But we also recognize that we are saved into a holy family which we call the Church—not fully represented by any outward organization—but none the less a very real and important body consisting of those who are united to God by faith in Christ. As to the suitable forms of expression in, the methods of entrance into, the ministry, discipline or church order connected with any outward organization of the Christian family or any part of it there is, and perhaps always will be, a very wide difference of opinion. To-night we may fairly hope that the broad lines of thought will unite us and perhaps help us to realize how very much we have in common, for we are to consider the Church as a Living Fellowship.

The word fellowship is one of those great New Testament words whose significance is part of the creative activity of Christianity. Christ has touched all human life and His touch on our vocabulary is by no means the least important of the many deep impressions whereby He has transformed human life and is for ever transforming it. The word fellowship glows with an inner radiance for at its heart is the glorious experience of God in Christ. It has an outreach made possible by the last words of the risen Lord when He bid His disciples go into all the world and preach the Gospel to every creature. It lifts us into the heavenly places; for are we not told that our fellowship is with the Father and with His Son Jesus Christ? This word which expresses a relationship and an experience comes also to be the fitting

*Address given at the Shanghai Missionary Association, November 2, 1926.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

one to apply to the body of those who have had that experience and who maintain that relationship with one another and with their Lord and Saviour. In one sense fellowship is the very foundation and starting point of the Church: in its deepest sense fellowship is the goal of our endeavour—an ever richer and more beautiful fellowship in all that is truest and most lasting.

Fellowship, then, is a fact. It is part of God's plan for His children, a plan not the less perfect in itself because we have so largely failed in our spirit of fellowship and in the expression of it. It is a fact, even when we obscure it, just to the extent to which we are actually members of the body of Christ, for thus we become severally members one of another. If we are in the vine we must have mutual relations to one another. Yet the word fellowship seems to call for something more than the recognition of a fact. It needs to be embodied in warm and loving emotions, in common activities, in the joy of facing danger and difficulty together. Without these feelings—and still more if they are replaced by mutual suspicion, envy, estrangement—the precious fact of fellowship may be lost sight of. Even those who are united in Christ may not be genuinely aware of the fact and may get a great surprise when they meet one another one day in the Golden City. To those outside, this fact is, alas, how often obscured behind the clouds of party, international, theological and sectarian strife; and the worst of it is, to quote a recent writer, that we are so “complacently divided.” Who would think that we were brethren when they hear the pulpits of warring nations fulminating against each other or the organs of warring theologies pouring invective or scorn on one another?

Perhaps there are some who will say, “But these strong expressions are necessary where great principles are at stake, and it may be that many who name the name of Christ do not really follow with Him.” Perhaps—but I think we may well do a little more constructive and patient thinking *together*, and I fancy we seldom err if we give the benefit of the doubt to one who honestly believes he is following Christ however little we may be able to see *how* to include Him in our system.

“He drew a circle that cut me out
Heretic, traitor, a thing to flout.
But love and I had the wit to win
We drew a circle that took him in.”

After all we have to ask ourselves what factors are really fundamental and permanent in the Church. That it must be founded on Truth we all readily admit, but does that mean that it is founded on our present conception of Truth or on the power of any one person or group to grasp or to express truth? Surely not. The one

foundation is Jesus Christ Himself in whom the whole building is held together, and round Him there gathers a fellowship of those who love and trust Him, but many are immature and the wisest ones but as babes in the school of Infinite Wisdom. To me it seems that every organization of men must have a "regulative principle" in the light of which we judge others. Is not the regulative principle of the Church "fellowship"—or *love in action*? If fellowship is broken what avails the truth of the word spoken? Our Lord gathered around Him a group of men and women who very imperfectly understood Him. But they were won by His personality into allegiance and love and *through this* they were able to add to their devotion, knowledge and insight. *In fellowship* with Him and with one another our knowledge of the mysteries of God will have a chance of growing till we see where others have seen something we have not seen. *Out of fellowship* how can it? Is not the word of the Master very decisive and clear, "By this shall men know that ye are my disciples"—not because you agree on your statements about Me, or serve Me in the same way,—but "because ye love one another"?

Don't let any one think for a moment that I set a small value on Truth—both the search for truth and the announcement of the Truth. What I wish to urge, however, is that both the search and the announcement *must* be carried on in fellowship if they are to be as fruitful as they should be in our own lives or for the community we would serve.

Few things are more needed to-day if we are to build for the "Church of the Future—a Living Fellowship," than that we should make for ourselves the discovery of this fellowship perhaps in places where we had not dreamed of finding it. If we could bend our energy towards making this discovery with even one-half of the time and thought often spent in discovering where other people are wrong (and ourselves right) we should certainly be doing really constructive work for the future. Let me note seven ways in which we may discover one another in this deepest of all unions—that of which Christ Himself is the Source and Centre.

1. First of all there is the *gate of devotion*. In devotional literature great souls speak the same language and we draw to-day from Catholic, Lutheran, Anglican, Quaker, Presbyterian, Wesleyan and I know not how many more streams for the enrichment of our common devotional life. If we were to try to bring Thomas à Kempis, Tauler, Luther, Faber, Law, Wesley, Woolman, Bunyan, Simeon, Newman, Whittier into any one fold of the kind we make for our theological or sectarian security how futile would the effort be! It is possible they would be at one another's throats. It is almost certain some of their respective protagonists would be there metaphorically or theologically. But we use their hymns and their books of devotion, we all tread with them the life of prayer and aspiration, of confession and of con-

fidant faith. Through this beautiful gateway of devotion set with so many pearls how many find their way to the Father's Home where they may meet at His knee!

To worship in the forms less familiar to ourselves with others who sincerely use them is, as many of us know, a real benediction. To one whose form of worship is used by few it is perhaps easier to practise this, and while I, as a Quaker, enjoy and enter into worship of many other types, I also feel that to many the wonderfully uniting power of silence before God is but little known—a silence, that is, which may at any time break into praise or exhortation or prayer—not a rigid and frigid one. But whether in silence, in liturgical service, in extemporaneous prayer, in the anthem or the reading of Scripture the one thing needful is that our common worship should actually bring the worshippers into a deep sense of God's presence. When this happens fellowship follows whether the form be familiar or strange. Through the gateway of devotion we have entered into a joyous discovery of our unity in Christ.

2. The second gateway is that of *self-revelation*. It is said of those who loved the Lord that they spake often one with another. How often does our reserve prevent us from finding our brother. It is true we speak what are virtually different languages, and sometimes the expression which springs naturally to the lips of one in passing on his experience of God's love may be strange, disturbing or even revolting to another. But nevertheless we are called to make the attempt. We must all have heard sincere expressions of faith and love which were difficult to accept as to form, but which broke through their crudity or unfamiliarity and found us at the deepest part of our life. Patience we may need and restraint. But looking out for the real experience, believing in another's sincerity we may make great and heart-warming discoveries of our unity in Christ if we will pass through this gateway, rugged with the hard thinking of centuries, with strange and unintelligible inscriptions upon it, but leading us nevertheless in the fellowship of the Father's house.

3. There is a third gateway we are called on at times to enter and it brings us into very intimate fellowship. It is the *gate of sorrow*, facing it may be death or some great crisis of perplexity or distress. It is a very wonderful thing to meet around the grave of one who has, perhaps, touched many sides of life and to find people who come from all sectarian camps and national enclosures. Here we are aware of the hallowing power of death, bringing us past our petty dividing lines into the presence of eternal realities. When sorrow has tendered men's hearts, or when criticism and opposition have thrown an almost intolerable burden upon them, we may well seize the chance of discovering our unity more clearly. To stand aside at such a time is to pass by the gate

suddenly opened and soon to be shut, which leads us *together* into the Father's presence.

4. If the gateway of sorrow is infrequently opened, there is no such necessity in regard to the *gate of joy*. To share keen appreciation of anything beautiful or inspiring is a road to fellowship. To share our joy in the Master's service and in His presence, this surely is a supremely happy way to find one another. The joys of life which we all know so richly are, I believe, given us in part to be a sacrament of fellowship. We have stood together by a new-born babe and felt the thrill of this wonderful gift of God. We have shared a triumph or a thrill of pleasure—the beating of two hearts together causes us to feel our oneness. If we were more radiantly happy, if we knew more of the joy of winning others to Christ, if we joined with those who differ from us in creed or method, sharing the beauties of nature or music or simple fun, I think there would be few things to wound the spirit of fellowship.

5. I suppose even between Christians there must at times be estrangement and misunderstanding, but even these experiences may open to us another gate—the *gate of forgiveness*—which leads to the re-discovery of fellowship. Man is "likest God" when he forgives, even if the injury seems to have no excuse and the one who has done the wrong shows no inclination to make amends. This free forgiveness, not in a patronizing, superior way, but as those who have themselves far more to be forgiven, is a very uniting thing. I venture to think that even in a group like this there may be some who stand in front of this gate and will not lift the latch. If you will but do so there is no doubt you will look not only into the heart of a brother but into the heart of Christ. Mutual confession and reconciliation bring us wonderfully near to Him who is the Great Reconciler and thus make a fellowship which is sealed at the Cross.

6. To me one of the gateways which has brought the richest fellowship is a *common search for the will of God*. Hard thinking, the patient, persistent attempt to understand another's viewpoint, the gradual opening up of new truth as we see how God works in the minds of other men and women, the discovery that His way is richer than can be found by any of us in isolation and that we need one another to know the length and breadth and depth and height of His love—this experience is an introduction to an extremely rich type of fellowship. One has sometimes spent days together with those who differ widely and even apparently radically, determined to find common ground, digging ever deeper and deeper, sure that there must be a way to understanding since all honestly want to know the truth. And then it has flashed through our painful efforts, and at the point of light there is developed also warmth—the glow of a fellowship as together we have made a fresh dis-

covery of God and seen a little bit further into the mystery of His wisdom and love. The gate has opened and let us in to a richer fellowship with Him and with one another.

7. The last gate I wish to speak of is the *gate of common service*. In this I include the facing together of opposition, difficulty or danger and the sharing in those adventures of the Spirit which are part of the most fruitful service to God and our fellow-men. Until we have stood shoulder to shoulder in some great and difficult task, feeling the glow of a common purpose and pressed closer by the weight of evil to be overcome, we have not known all that fellowship in Christ is meant to yield to us. There may be many unsettled points between us in argument or in practice but there is a world to be won for our Lord, a kingdom of darkness to be overthrown and a kingdom of light to be established; there are new realms of thought to be brought under the domination of Christ, new avenues of service calling for our very best. Advance together and we find a pulsating, tremulous joy in one another. Forgetting ourselves and our differences in the need of humanity we find ourselves and one another in a deeper way. Through this gateway also we are called to press forward into the home of us all.

These, then, are some of the avenues the Church of the future must tread if there is to be developed in her ranks that fellowship which will lead the world to take notice and thus to believe in the Saviour who is the source and inspiration of our fellowship. Such a fellowship, having its origin in God and in a common devotion to Christ will manifest itself in many ways. There will be a deeper inspiration felt by all, a glow of wonder in the experience of a great love, a vision which illuminates all our life, deep tides of life which enable us to endure and to conquer. There will grow out of such an inspiration a deeper conviction—"mind and heart according well." The conviction that God is like Christ, that He is "such a Being as Jesus shows Him to be so that one who knows Him thus will never need to make essential revolution in his thought of Him," that Christ still is what He was on earth and still appeals to men of every kind—such a conviction will be greatly strengthened in this fellowship. It may not express itself for us all in identical terms, but we shall see beyond the terms and know that we agree—that it is essentially the same conviction. And such a fellowship will bring to us a common attitude towards life, the passion to serve and to give oneself more fully, the expulsion of private-mindedness, the acceptance of Christ's standard of life and an increasing appreciation of what that means, for there will be given to us even more of the mind of Christ. But this again does not spell uniformity. There are diversities of gifts but the same Spirit; there are many methods but all have the same hallmark, for we live in fellowship and our activities grow out of shared experiences.

Indeed we may go further than this and boldly say that the differences are essential no less than the fellowship. An orchestra could never be made up if all would play but one kind of instrument. A body could never function if every bone were the same length and shape. Mechanical unity might be achieved by piecing together a number of cubes of exactly equal size, shape and texture. A living fellowship can no more be made in this way than can a functioning organism. Alas, we have tried to reach agreements where they matter less or where they would be positively harmful and we have neglected the agreements where they matter most. Our guide may well be found in the 12th and 13th chapters of First Corinthians. Forms, words, methods—imperfect things at the best, never have united men and never will on any large and productive scale. Devotion, patient enquiry, loving service, simple-hearted piety—these have united and if we dare to trust them—or rather the living Spirit which inspires them—they will bring us into an ever richer fellowship in the days to come. We can unite to love and trust, to serve and pray, to seek for fuller light. Is this not enough if Christ Himself be the centre of our love, the object of our faith, the one whom we serve and to whom we pray, the Light to which we ever turn for more light? Certainly a very rich fellowship can be developed along these lines as many of us can testify from our own experience.

The Church of the Future must indeed beware of dangers. Fellowship has great strength, yet its rare flowers may be blasted by the keen winds of scorn and criticism. Those who are "pleased when others go wrong," who speak slightly of their brethren, who are careless of wounding them or eager to find fault may do much damage to those fair blossoms. The soil in which this plant must be nourished must always be one of absolute sincerity. Any hiding of truth, any shutting of the mind to it, even with good motives, will cause the plant to wilt and wither. It must be watered with all the rains of heaven for the narrowing of our love and interest for those whom God loves and cares for will make but a puny plant instead of a tree in whose branches all the birds of heaven may make their nests. Exclusiveness very soon leads to still further exclusiveness and ends in a vicious circle. Let us be more eager to discover what people have to say positively of God's love than to listen for what they *don't* say of our way of expressing it.

The demands of fellowship are not small and to them we must loyally respond if our lives are to count in building up the fellowship. There is the demand of *respect*—such respect for one another's personality and deepest convictions—as God shows to us in seeking to win us by the supreme self-giving of the Cross rather than by the exercise of his omnipotence to compel obedience. There is the demand of *absolute loyalty*, a confidence in the sincerity of the other even when we cannot understand his deed or word. There is the demand of *perfect openness*

along with utmost courtesy—what a rare and what a necessary combination! There is the demand of *continuous subordination* to the great guiding purpose which unites in Christ so that all personal and lesser things assume their right place. Only as we have a true sense of proportion or perspective can we keep our eyes fixed on the mountain peak and see all else in relation thereto.

To these demands, and others, we are called to respond all the time. There is a daily testing of our real desire for fellowship.

My final word must be to remind you of the crying need for just such a living fellowship in the world to-day. How sorely do we need to see some group where class and race distinctions make no barriers, some group that will hold together through good repute and evil repute and that will not split even when the nations to which its members belong engage in war with one another, a group where creedal differences are not forced ever to the front so that those who draw near with trembling and uncertain steps are turned aside and caused to stumble, a group where differences of temperament, manners, prejudice, habit of speech are not allowed to mar the harmony. The warring, struggling world in which we live needs to see a Church which is a true haven of rest, where joy and power and the knowledge of God's will are discovered and used for the good of all. What tremendous attractive power such a Church must be. Is it not true to say there are many tender spirits to whom God's voice makes a real and winning appeal who stumble at the threshold of the Church just because she is not seen as a living fellowship. Whose is the fault if not ours? The whole creation we are told waits with earnest expectation for the revealing of the sons of God. The family of God is Christ's great gift to the world—a family without spot or wrinkle or any such thing. To make this Church, this family, what God meant it to be—may we not together pray that our hearts may be purged of all that hinders and that we may see how to tread more boldly through these many gateways to the House of Fellowship where Christ can help us to find one another more truly and to love one another more passionately.

This is the dream I dream of the Church, not hereafter but in this world—a fellowship of those who seek another country and live by its eternal principles, who have seen God in the face of Jesus Christ and been saved by Him from sin and fear, who have been won by His matchless love and will let nothing stand between them and their fellows, who "*with all the saints*" are coming to know the length and breadth and depth and height of the love which passeth knowledge and so are being filled with all the fulness of God.

An Evaluation of Life for the Chinese Student

CLARENCE O. WHEELER.

ONE general criticism which I have heard experienced teachers in China again and again make about Chinese students is their lack of interest in things for their own sake. From the student's point of view a subject should be studied because of its practical value to him and not from its intrinsic interest. This is but a ramification of a philosophy which seeks expression in material gains which once acquired do not bring to the possessor the happiness which he had anticipated. As a result he is dissatisfied with life and can find no personally satisfactory answer to the fundamental question "Is life worth living?" Indeed, I have students in my classes who openly confess that they can find no value in life but continue to live merely because there might be something which they have not yet discovered. In behalf of these students I should like to submit to their teachers and moral guides an answer which has been of value to myself in drawing me from a similar state of pessimism.

Upon my return to my university to begin the third year of my course, I found myself nearly drowned in the depths of a pessimism which yawned all about me. Disappointed because of a conviction that I must alter my purpose of becoming a physician; yet unable to find anything to replace that burning desire, I found myself wondering if life were really worth while. Science had entered my thought life and expelled from it the religious faith of my youth. A course in economics had taught me the essential sordidness of the relations between men. Nowhere was there a spiritual interpretation to alter these compelling facts of science and economics.

Suddenly into this state of despondency entered a ray of light. In one of my English courses we studied Carlyle. Our first contact came with the study of that excellent didactic and transfigured autobiographical material found in "Sartor Resartus," especially in the three chapters "The Everlasting No," "The Centre of Indifference," and "The Everlasting Yea."

As you will remember in this philosophical, romantic, biographical book Carlyle, under the guise of editing an old volume written by an erudite German professor, Herr Diogenes Teufelsdröckh, sets forth the essentials of his philosophy of life. In the part which most interests me he writes in narrative form the inner transforming experience which in his youth our Herr Teufelsdröckh underwent. In brief it is this. Teufelsdröckh, a very young man, leaves his profession and in the midst of perplexing religious doubts sets out to find the true value of life. He falls in love with a young lady, Blumine, and for a time his pessimism is drowned in the flooding waters of this new and wonderful experience.

But soon this young lady refuses his attentions and he is again plunged into the deepest gloom and the darkest despair. He attempts to forget his sorrow by travelling through the countries of Europe and other lands. His sorrow is not so great, however, but that he is able to think of the world about him in which he finds so little that is worth while. He examines the religious faith of men. In the Christianity of his day he finds little hope. There is a lack of true religious faith. As he says, there are churches everywhere and plenty of creeds but men seem to have lost all vital sense of God in the world; and because of this they have taken up a fatally wrong attitude toward life. They look at it wholly from a mechanical point of view, and judge it merely by what life has to give them. Teufelsdröckh no longer sees a soul behind the actions of men. These men care only for outward and material prosperity, seek only outward success, make the pursuit of happiness the end and aim of their being. The divine meaning of virtue, the infinite nature of duty, has been forgotten and morality has been turned into a philosophy based only upon a calculation of profit or loss to the individual. With these speculations the young man travels from one depth of despair to another. He loses all hope and seems to be pursued by a sort of fear which he cannot understand or justify. He exists in a great state of unbelief. There is no abiding reality for him.

Nevertheless, in this state of doubt and despair, the youth retains a love of truth. He studies in the great universities of Europe and reads the books in their libraries. He turns to nature and there finds in its beauties the philosophical wonder which such pondering always brings to one. He remembers the past and sees its evidences in the towns, cities, bridges and roads which he visits in his wanderings. Some reality in life becomes apparent to him. He is kept from suicide by the great Christian commandment, "Thou shalt not kill." Also, he decides that there may be some meaning in his life which is not evident to him and so decides to await the natural outcome of the physical life of every man. Still, that supernatural fear pursues him.

One day while walking in the Rue Saint-Thomas de l'Enfer in Paris a question suddenly comes to young Teufelsdröckh. Carlyle records this in his quaint style: "What art thou afraid of? Wherefore, like a coward, dost thou pip and whimper, and go cowering and trembling? Despicable biped! what is the sum-total of the worst that lies before thee? Death? Well, death; and say the pangs of Tophet too, and all that the Devil and Man may, will or can do against thee! Hast thou not a heart; canst thou not suffer whatsoever it be; and, as a child of freedom, thou outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then; I will meet it and defy it!" From that time this fear is changed into anger and grim defiance. This for Carlyle is the beginning of the chapter "Centre of Indifference."

In this chapter Carlyle describes how the youth continues his wanderings but begins to look into the lives of the people about him. He decides to know himself and to know himself is to know at what he can work. He finds in the lives of these people outside of his self a mirror of the strength and activities which he might have within himself. He feels the need of faith. The word duty comes to have a meaning for him.

From the depths of despair and fear the youth is lifted to the heights of hope. His new experience is all the more real to him after having experienced the former state. Of course, this is a common experience and is one of the most useful results of such a period of doubt. This doubt has led Teufelsdröckh to denial and from denial to inaction. He finds salvation in a renunciation of self and inaction. He finds that there are other people in the world in a worse mental and physical state than he. He begins to feel sorry for them. He begins to take an interest in human life. He learns that man's happiness comes from his own infinite greatness. There is some of the infinite in him and he cannot escape it. He begins to realize that there is something besides his claim upon the world; the world has a claim upon him. Happiness is not a goal to be sought. With this discovery comes blessedness, that peace which passeth understanding. From the love of pleasure he turns to the love of God.

Teufelsdröckh does not carry into this new life the old religious forms which have previously bothered him but finds a new faith which is not expressed in creeds. He believes. His doubt is removed by action. What shall he do? He replies, "Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay that other precept well to heart, which to me was of invaluable service: '*Do the duty which lies nearest thee!*' which thou knowest to be a duty! Thy second duty will already have become clearer."

To me with my college doubts this story had infinite meaning. In no less degree it seems to me applicable to the conditions of the youth of China to-day.

William James, in an address before the Harvard Young Men's Christian Association once said, "Pessimism is essentially a religious disease. In the form to which you are the most liable, it consists in nothing but a religious demand to which there is no normal religious reply." This, it seems to me, is the trouble with young China. There is no normal religious reply to the normal religious demand. The old Taoist doctrine of inaction is not very appealing in these stirring revolutionary times. Youth wants to be at the front of the action. Neither is relief found in Buddhistic seclusion from the world. That is impracticable for many and may be contrary to a patriotic impulse to service. Even the teachings of Confucius may not help the young student very much. In what shall he believe? Quite often he turns to

materialism and the pursuit of happiness as an end. The results are disappointing. There is something lacking.

Let us turn again to Carlyle's message to the young men of his age. William Henry Hudson, in an introduction to "Sartor Resartus" has summed it thus: "Men were wrong because they started with the thought of self, and made satisfaction of self the law of their lives; because, in consequence, they regarded happiness as the chief object of pursuit and the one thing worth striving for; because, under the influence of the current rationalism, they tried to escape from their spiritual perplexities through logic and speculation. They had, therefore, to set themselves right upon all of these matters. They had to learn that not self-satisfaction but self-renunciation is the key to life and its true law; that we have no prescriptive claim to happiness and no business to quarrel with the universe if it withholds it from us; that the way out of pessimism lies, not through reason, but through honest work, steady adherence to the simple duty which each day brings, fidelity to the right as we know it."

The youth of China has definitely cast aside many of the old experiences which have bound former generations. Chinese youth are wandering about in the new institutional life in a state of doubt and fear; fearful of the consequences of real life. The ledger-philosophy is everywhere in evidence. They are asking, "What is the practical value of this for Me?" Not finding the values which they are seeking, many feel that life is not worth while because there is so little interest in it. Happiness is being sought as a practical end and men are being disappointed because they are not finding it.

All this leads me to believe that conditions in this country are very similar to those described by Mr. Hudson and that Carlyle's solution is also good. It has brought blessedness to thousands of restless young men already and will always be the same in the future. Let us keep this solution in mind in all our dealings with Chinese youth.

China and Leprosy

JAMES E. LEE

MUCH public interest was aroused recently when newspapers announced in their columns the inauguration of the National Leper Relief Society (中華痲瘋救濟會) organized by certain prominent Chinese to rid the Chinese Republic of its most hideous disease—leprosy.

It is significant and gratifying to note that in spite of civil wars and chaotic disruption there are unmistakable signs that the country, in certain respects, is making, though with an effort, a headway—a headway which fills one with optimistic encouragement for the future.

To-day, as never before, new hopes, ambitions and aspirations are permeating and thrilling the minds and imaginations of the younger and educated classes of the country. A new era has dawned. Social reforms and innovations, the outcome of better education and general national awakening and self-respect, all blend to attest to the indisputable fact that the "old order changeth, yielding place to new." The interest taken towards solving the leper problem of the country is a living witness to the preceding statement.

Leprosy was traced in China long before it was prevalent in most western European countries. Confucius once expressed words of utter surprise when one of his disciples was noticed as afflicted with the disease. According to local popular belief, the disease referred to by the Great Teacher was none other than leprosy.

And throughout the decades of centuries, this terrible scourge multiplied and flourished, slowly but insidiously, instead of declining and gradually dying out as it did in most western countries where the disease was once prevalent.

There are at this very moment throughout China, according to figures given by the greatest authority on leprosy, Sir Leonard Rogers, no less than one-third of the world's leper population, the aggregate of which is estimated at over three millions. The estimate, the reliability of which the writer harbours not the slightest doubt, if accepted as authoritative, would mean that on the average one, or at least one, of every 400 Chinese is, consciously or otherwise, a victim of leprosy.

The writer has observed and gathered through information from reliable sources, that in most districts of Kwangtung and Kwangsi, the percentage of lepers among non-lepers is above 1%. A careful perusal of the records of leper-patients now under medical treatment in the C. M. S. Leper Hospital, Pakhoi, Kwang., showed that all of them come from leprosy infested districts and further careful investigation elicits the startling fact that the rate is sometimes as high as 3% or 4%. Also the vast numbers of applicants pouring daily into the doors of leper asylums and hospitals for admission, coupled with the frequency of coming into contact with lepers are items which would favourably support the above estimate as tenable.

Probably two-thirds of the number of lepers mentioned belong to the three southern provinces of Kwangtung, Kwangsi, and Fukien; the rest being distributed over all the other southern, and a few northern provinces.

Irrespective of the countless theories put forward as to the probable cause of leprosy, scientists have unanimously come to the conclusion that the compulsory isolation of lepers is the first effective step towards controlling the spread and growth of the disease.

Sir Leonard Rogers, in the course of an address delivered before the Royal Society of England on the "Spread, Probable mode of Infection and Prophylaxis of Leprosy," said:

"During and after the Crusades leprosy greatly increased in Europe, becoming a scourge in the 12th and 13th centuries, France alone having 2,000 leper hospitals and England 200, this being the first great effort to control leprosy by segregation, to which the rapid decline of the disease in the later part of the 14th century is attributed by most authorities. . . . It is noteworthy to note that the disease died down most rapidly in just those countries where segregation was most stringently enforced, while leprosy remains endemic to this day in outlying parts of Europe where these measures were not much used, such as Norway, Spain, Portugal, Turkey and parts of Russia. Again, in Norway a patient persistence in a sound policy of isolation, commenced on a voluntary basis in 1883 when leprosy was on the increase and made compulsory in 1885, had reduced the lepers by 1900 to only 6% of the former number."

In his article on "Ridding the World of Leprosy," in the International Review of Missions, Mr. Frank Oldrieve supported the advantage of segregation thus:

"Accurate statistics are now available which prove beyond any question that the segregation of lepers does result in a diminution in the incidence of the disease. Segregation has been carried out in Norway, the Hawaiian Islands, the Phillipine Islands and other places with good results; voluntary segregation should now be encouraged and compulsory segregation, in some cases, enforced."

The providing of leper settlements capable of effecting the entire segregation of lepers in China is indeed a clamant necessity, and, if things were favourable and the scheme properly carried out, the Republic would be free of leprosy in a few decades.

Coming to this point, it would be advisable for us to inquire into and distinguish the difference between, a leper asylum and a leper settlement, ascertaining their respective advantages.

An asylum, generally speaking, is a restricted or confined place of refuge for abandoned or dangerous derelicts. For a long period, asylums were the only establishments founded to isolate lepers in western countries where the disease was prevalent.

It will perhaps not be considered as out of place to make a remark here in connection with the general attitude of the average Chinese with regard to the asylum scheme. The scheme is favoured mainly because it means the elimination of repulsive, detestible lepers from all possibilities of contact.

A retreat established on such a basis, though serving its end as an effective instrument for segregative purposes, yet has its drawbacks

as it fails to furnish the full requirements necessary both for the welfare of inmates and for the achieving of a lasting and genuine success.

To amend this defect the Indian Provincial Government planned to have the old fashioned prison-like town asylums replaced by leper settlements.

Rev. Frank Oldrieve, read a paper before the Calcutta Conference on "Legislation Providing for the Care and Control of Lepers," part of which was devoted to leper settlements:* This talented and experienced gentleman defined a leper settlement thus:

"By a settlement we mean a place where there is as much as possible the idea of community life. We mean that the settlement shall be so attractive as to make the pauper willing to remain there without too many restraints being necessary. It must have the best wards that can be designed, both for comfort and for sanitation; it must have the best medical attention available. . . . It should have provision for the entertainment of the inmates. . . . Enough land, probably about five hundred acres, should be taken up so that there would be good plantations in which the more healthy lepers could work, and so provide at least some of the food they would consume. Extensive gardens should be laid out in which a regular supply of vegetables could be grown. . . .

Work of other kinds, besides plantation work, could be introduced and I think it would be quite possible to make enough clothing, weaving of the cloth included, to keep the inmates supplied.

One of the most important matters to be decided is that of superintendence. It depends almost entirely on who is the superintendent as to whether the settlement is a success. It is in my judgment of vital importance to have a sympathetic man at the head of the work, who will look upon his people not as so many unfortunates whom he has to look after, but who will take an interest in their doings and try and make them as happy as possible. There is no reason why leper settlements should not be a success. . . ."

In certain prison-like asylums, conditions are different. Herded together amidst the close and stuffy atmosphere, life in such an asylum is apt to be dull and depressing. Within its environment, inmates, because of the limited space afforded for recreation, the absence of medical attention, the lack of attention paid to making them content and cheerful, and the need of helpful occupations to engage their idle hours so as to make them forget their sorrows, needless to say, will find the daily routine simply monotonous and uninteresting.

Judging by their respective values one is bound to vote that settlements are in every way preferable to prison-like asylums.

* Without the Camp, October, 1920, page 107.

The introduction of plantation work, as already pointed out by Mr. Oldrieve, is quite a sound project. Besides planting enough to keep inmates well-supplied, the surplus produce need not be restricted to consumption within the limits of the settlement. In other words, plantation work and certain other industries could be undertaken which would both give lucrative profits and assist in lightening the burden of maintenance. Of course, garden-produce, such as vegetables, eatables and other products that will likely transit infection are exceptions to the rule.

Occupations for lepers vary according to the prevailing climate of the place. For instance in the southern part of Kwangtung, especially in the Island of Hainan, rubber-planting might be experimented with. The planting of rubber, if successful, would be one of the most simple, congenial and lucrative undertakings for local lepers. Rubber will find a ready market anywhere and the work is light and easy.

There is practically no reason why a leper should subsist on alms when he could follow some honest occupation that will not endanger public-health as a means of self-support.

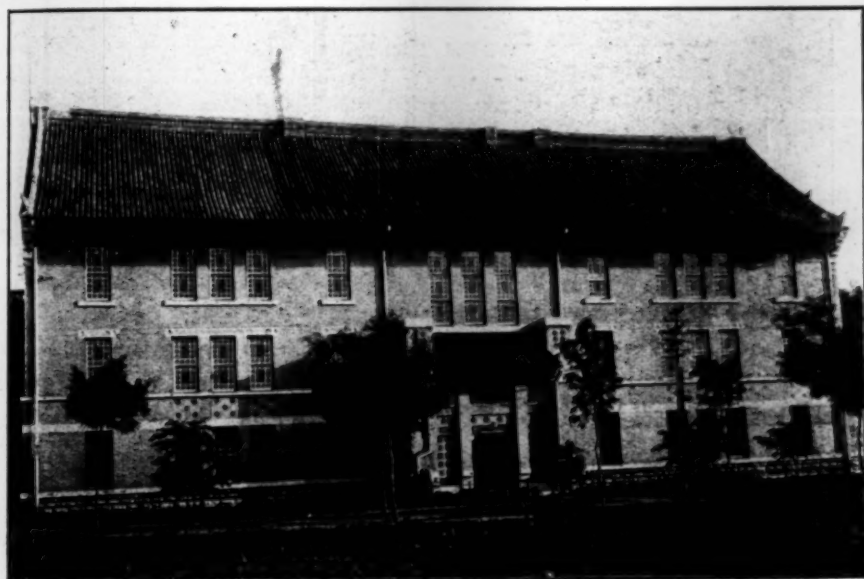
The leper problem is a great economic problem. To feed, clothe and accommodate even a limited number of lepers, necessitates the expenditure of much money. The insufficiency of available funds is the greatest impediment to the extension of the valuable work. Leper settlements, therefore, if established on the basis of an industrial or agricultural enterprise would greatly enable leper relief societies to extend their spheres of campaign in hitherto unreached fields owing to financial reasons, and moreover benefit the afflicted settlers, physically, morally and mentally.

It is important that males and females in the settlement be separated; each sex to occupy its own allotted section. Inter-marriage between lepers should be discouraged, and, if possible, prevented, as the risks of infecting small untainted children would be greater, if such marriages were permitted.

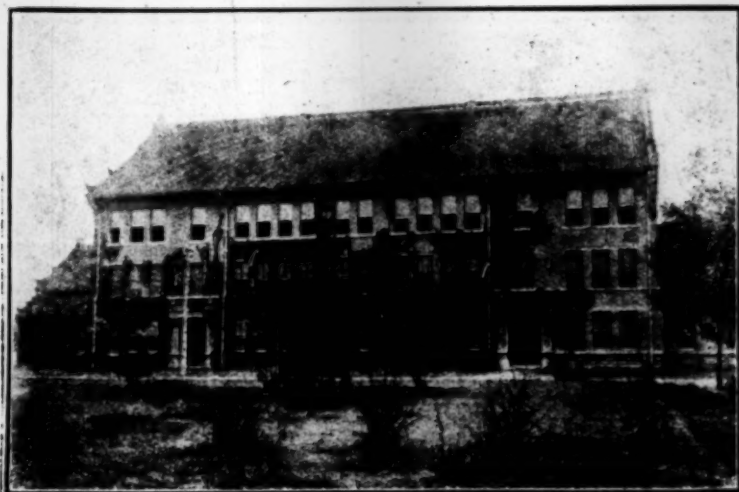
In such a settlement the sorrows and suffering of lepers, which Romance and Poetry have borrowed as emblems for Pathos and Despondency, will no longer exist as real. With the introduction of modern medical treatments, early cases will be given a chance to reap the results of the latest research, and, after a few years of residence with so far as possible unchanged scenes and occupations, in addition to leading happier and healthier lives, will also again become useful members of society. Hiding lepers could then be induced to come to the settlement with greater spontaneity. All preventive measures maintained for the purpose of frustrating settlers from running away, such as armed guards, could be dispensed with as unnecessary.



Alumni Gateway.



Mateer Hall.

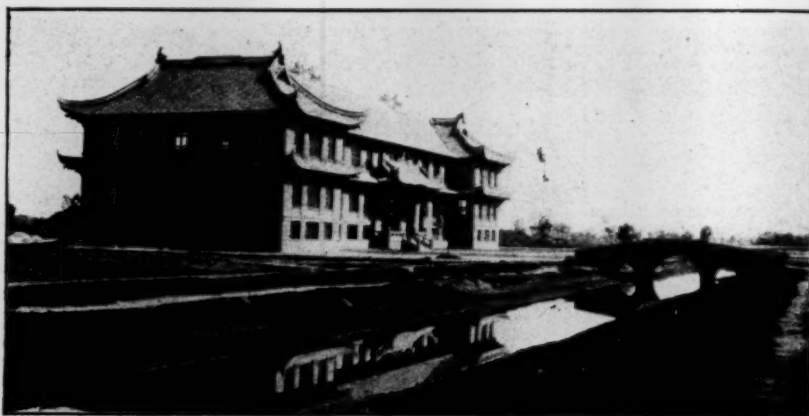


Bergen Hall.

SHANTUNG CHRISTIAN UNIVERSITY.



M. E. Dormitories.



Atherton Memorial Building.



Physiological Laboratory.

WEST CHINA CHRISTIAN UNIVERSITY.

At the present moment nearly all of the existing leper homes and hospitals in China owe their existence to the noble efforts of foreign missionaries and are maintained through funds voluntarily donated by earnest Christian supporters in their home countries. To rehearse and give prominence to what they have done and are still doing, though unknown to the average person, will fill the hearts of all who are mindful of their splendid and outstanding achievements with grateful admiration. Actuated by thoroughly altruistic motives and in spite of opposition, they have patiently carried on this noble work of imparting hope and comfort to despised, downtrodden, and outcast lepers.

That the work now done by foreign missionaries is of inestimable value it is impossible to deny, but to expect them to shoulder the gigantic burden of taking over the care and support of the entire Chinese leper population is irrational. They have given us a fine example and magnificent lead in this particular branch of noble Christian enterprise. It behooves us, therefore, with their hard-earned experience as our guide to further and extend the work through efforts of our own. The day has come in the establishment of The National Leper Relief Society when the care and treatment of lepers will no longer remain as a monopoly of foreign missionaries in China.

We sincerely hope that a vigorous campaign to stamp out the disease will be set up, and also that Christians in China will heartily co-operate with the various Leper Relief Societies. To carry out this stupendous movement successfully no doubt would involve heavy expenditure of wealth and effort. Perhaps the British portion of the returned Boxer Indemnity Fund may be used to help. We sincerely hope that the British Boxer Allocation Commission will take note of this particular urgent problem. Leper work in China deserves and justifies the absorption of a portion of the Fund because it is well within the scope and limit of the chief aims of utilization.

The pressing leper problem of to-day is a rousing call to the Church to realise her responsibilities and a direct challenge to Chinese Christians to carry out literally the Master's injunction: "Cleanse the Leper." It is unnecessary to expatiate on the horrors and cruelties perpetrated with regard to the treatment of unfortunate lepers but it needs emphasizing that it is the bounden duty of the Church to remedy this inhuman indifference by awakening the people of the country to a deeper fellow-feeling with the Founder of Christianity who was 'moved at the sight of the leper.'

Indo-China

G. W. SHEPPARD

OVERSHADOWED by the two vaster dominions whose names are linked in its own modern designation, Indo-China does not figure largely in world politics and is perhaps less generally known than any other Asiatic country of corresponding size, population, commercial prosperity and potentiality; nor has it received much attention from the west as a field for missionary service.

A recent tour through four out of the five provinces of which the country is composed has prompted the writing of these notes. Some things here to be described present striking contrast to conditions which prevail in China, but these are not without bearing upon some of our problems and in some respects may be prophetic or at least suggestive.

The five provinces are: 1. Tonkin, (adjoining, Kwangtung, Kwangsi and Yunnan). 2. Annam, (stretching for 800 miles along the shores of the South China Sea). 3. Cochin China, the delta land at the mouth of the Mekong (one of the great rivers of Asia which, like the Yangtze, rises in Tibet),—having Saigon as its chief sea port. 4. Cambodia, with a sea-board on the Gulf of Siam; the seat of an ancient dynasty, and a famous cradle of Buddhism. 5. Laos, a mountainous inland province forming the hinterland to Annam, sparsely populated but rich in minerals and forest timbers of high value.

Politically and historically these provinces formerly constituted two kingdoms, Annam and Cambodia. They are now united under French Protectorate, but the Annamese and Cambodian native dynasties are retained with royal dignity and suitable estate, whilst the administration is conducted by civil and military officials appointed by France.

The total area of the country is about half a million square miles. The population numbers approximately sixteen millions, of whom the Annamese and Cambodians are the principal races. Large Chinese colonies exist in the commercial centres, and the mountain regions are peopled by the Mois and other primitive tribes of whom little is as yet known, and whose numbers can only vaguely be estimated.

The Annamese part of the country (which includes Tonkin) was from a remote period subjected to powerful Chinese influences and, for over a thousand years (roughly 200 years B.C. to 900 A.D.) was ruled by Chinese Governors. Chinese culture impressed itself on the social life of the people and Chinese Wenli was the literature of the educated classes.

The Chams, who formerly peopled the greater part of Cochin China as well as Cambodia, were subjected to Indian influences and imbibed Sanscrit culture. Their language and their script resemble Siamese.

Thus, ethnically as well as geographically, the hyphenated name "Indo-China" is appropriate.

With the decline of Chinese suzerainty after 900 A.D., the Annamese were exposed to aggressive incursions by the Chams who were a sturdier and more militant race, and pushed their conquests by land as far northward as Tourane, and by sea invaded Tonkin. The struggle between these two races continued until the seventeenth century when the tide of warfare turned strongly in favour of the Annamese and they became the aggressors. Their kingdom was extended southward to the shores of the Gulf of Siam. With success, however, came dissension and disintegration. Rival princes struggled for the supremacy and in the end lost all. One of the defeated princes appealed through the Catholic Missions for French succour. Help was forth-coming and France was thereupon rewarded by the ceding of the bay and city of Tourane in 1787. Thus was born the Far Eastern dominion of France which by stages grew into the present Protectorate.

Under French administration these ancient kingdoms have enjoyed a greater measure of tranquility and prosperity than ever before. Their people now live under conditions compared with which the present state of China seems distressing indeed, but the price has been the sacrifice of political independence.

Lest it should be supposed that the advantages to the people thus "protected" are only apparent to the superficial observation of the tourist or the self-complacency of the French "protectors," it may be asserted that the American and British missionaries who live in the country and have intimate knowledge of the people themselves, pay warm tribute to the achievement of the French administration for the general good of the people. Not only have destructive wars ceased and stable government been maintained, but the essential conditions for individual and social well-being have been secured.

Some of the conspicuous benefits which have followed the French occupation may be indicated. Splendid roads have been made both in the cities and on the main routes connecting them together. Well built railway lines have been constructed and are maintained in good order for the public service. The Government has promoted a system of dyke construction and improvement for the prevention of floods and the conservation of the water supply for irrigation purposes. Old-fashioned, oriental cities have been transformed by the broadening and straightening of streets, the laying of drains, the installation of water supplies, electric lighting and refrigerating plants; the enforced periodic white-washing of the interior of all native dwellings, the making of gravel-covered, tree-shaded play parks for the children, and beautiful botanical and zoological gardens for the general public. There is a very efficient police force; respect for law and order is everywhere ap-

parent. Public hospitals are maintained, quarantine regulations are strictly enforced, contagious diseases are segregated, and provision made for the care of sufferers from such diseases as leprosy. Government education graded from primary schools to university standard is available. One interesting feature in the education system is that the use of Roman letters has superseded Chinese characters. The system of Romanization was devised by the Catholic missionaries nearly 300 years ago and has been officially adopted for the Government schools.

In the process of modernization aesthetically, no doubt, something has been lost. If the innermost thoughts of the people could be revealed, we probably should find chafings against subjection, and yearnings for those rights of self-determination which all peoples upon earth inherit. Yet he would be a bold idealist who claimed that these outweigh the good which alien control has brought to these people. To speak of the Protectorate as 'denationalization' would, we believe, be unfair and untrue. The acceptance of foreign political control has made possible the revivification and development of the distinctive culture of these people and the results of the national cross-fertilization now in process are not yet fully manifested but may be anticipated with high hopes.

The religious cults of Indo-China appear to have been closely akin to those of India and China respectively. In the northern and eastern regions Confucianism and Ancestral Worship prevailed, more especially among the educated classes; Buddhism took strong root in Cambodia and Cochin-China; but both were superimposed upon a primitive animism which still survives in popular sentiments and customs.

Christianity was brought to these lands by Catholic missionaries long before the French occupation, and the Catholic Church claims a large number of adherents. To estimate its influence would require investigations for which the present writer did not find opportunity. There are about 300 European priests and several hundred nuns. Cathedrals and churches are conspicuous in the larger centres but apparently the Catholic missions have not penetrated into the rural life to any great extent.

Protestant missions are recent, scarcely dating from the beginning of the present century. In the treaty establishing the French Protectorate, permission to propagate the Catholic religion was conceded but that was interpreted as an exclusive privilege, no other form of Christian propaganda being permitted. The exclusion of Protestant missions, however, has not proved to be absolute. One of the provinces, Cochin-China, and three of the cities, Tourane, Hanoi and Haiphong, were not merely parts of the Protectorate, but fully ceded to France as permanent possessions. In these the French law of complete religious toleration held good, and in them Protestant missions have obtained a foothold. The pioneer agency was the British and Foreign Bible Society,

whose representative, in the nineties of last century, visited the ports and travelled considerably in the interior, offering the Scriptures for sale in the Chinese Wenli version which the educated classes could read. In 1902 the Bible Society appointed a French representative, M. Bonnet, to reside at Tourane. M. Bonnet succeeded in winning the good-will of the people both French and Annamese and not only were the Scriptures widely disseminated but the way was prepared for regular mission work which was begun in 1911 by missionaries of the Christian and Missionary Alliance. Under the direction of the Rev. R. A. Jaffray, rapid development took place. Groups of Christians were gathered and churches established in Tourane, Hanoi and Haiphong and in many of the large towns of Cochin-China. About twenty foreign missionaries of the Alliance Society are now stationed in Indo-China. They have concentrated on evangelistic work, but some of their number have been set apart for the translation of the Scriptures into Annamese and Cambodian and others have contributed to the preparation of general Christian literature. A mission press was early established at Hanoi where the Scriptures and other literature have been printed.

To have the Scriptures in the language of the people was considered the first requisite and, happily, among the first batch of Alliance missionaries sent were some competent for the important task of translation. Many years of language study necessarily preceded the translating of the Scriptures. Tentative editions of the Gospels were first issued. These, after trial, were subjected to revision, and the complete New Testament was published in 1923. It is noteworthy that the first edition (5,000 copies) was sold out within two years of its publication. In the present year (1926) the complete Annamese Bible has been issued. As yet, comparatively little general literature has been produced in the Quocngu, the Roman letter script, and this perhaps accounts in some measure for the ready sale which the Scriptures have found.

A distinct feature in the methods of the Alliance Mission is the institution of Bible Schools for the systematic instruction of Christian workers. Two institutions were required, one for Annamese and the other for Cambodians. These were established at Tourane and Battambang respectively. A course of three years' instruction is provided. The students admitted are required to provide part of the cost of maintenance, and no promise of subsequent employment by the mission is made. From among the first year students those suitable for evangelistic or pastoral work are chosen, and for these the course is extended to cover five years. Three of the five years only are spent in the Bible School. In the second and third years the students are sent out into the field to work as colporteur-evangelists.

The churches already organized have a total membership of over 3,000. A measure of self-support is enjoined from the first and mis-

sion aid granted only on a diminishing scale. Last year native contributions reached the sum of \$10,000.

The foreign missionaries are endeavouring to profit by the experience of older missions in the Far East and are determined that the churches in Indo-China shall not become habituated to dependence on the foreign mission board for financial support, or upon the foreign missionary for administrative control. In other words, they are from the beginning preparing to "pull out" and move on to untouched fields at the earliest possible stage. Their conception of the foreign missionary's function is that he begins and continues as a *pioneer*.

From Cochin-China in the south, the mission stations have spread into Cambodia. From Tonkin in the north, the inland province of Laos is being prospected for further advance. One of the younger missionaries is especially designated for work among the Mois tribal people. There is momentum and zeal in this young mission field, which the visitor from China found very refreshing.

Mention should be made of a vigorous Chinese church in the Chinese suburb at Saigon. It was begun through the Alliance Mission and has one of their pastors from Kwangsi as its leader. This church has from the first been financially self-supporting and independent. There in Saigon alone, among the Chinese community it has a vast field for service, and beyond that the spiritual needs of the quarter of a million Chinese colonists scattered throughout Indo-China are laid upon the hearts of its members.

The words of the Master "the last shall be first" are of wide application. It should not much surprise us if in the younger, newer mission fields, some of the most advanced and matured fruitages appear.

The Chinese Christian Answers the Missionaries' Questions

SOME months ago the suggestion was made that we should secure a list of questions from missionaries that bear upon present conditions and that the missionaries would like to ask the Chinese Christians. A very representative group of missionaries gave us, in reply to a request, the main questions in their mind. These were very varied. Analysis, however, showed four main situations needing readjustment which are here given in the order of their prominence. (1) How can we make sure that the indigenous church will remain Christian? (2) How and where can the western Christian worker in China render his best service? (3) How can western Christians and churches best assist financially the Chinese church? Somewhat less

prominent questions were: (1) What is the place of Christian education in China? (2) How can Christian Unity and Cooperation be promoted? (3) How may we secure an adequate dynamic Chinese Christian leadership? (4) How shall we secure a Christian philosophy in Chinese terms? These main questions and many sub-questions were translated into Chinese and distributed in both Chinese and English among Chinese Christians. These Chinese Christians were in general left to choose the questions they wished to answer. We are disappointed in not having as yet received as wide a response as we had hoped. Of those answers given below nearly two-thirds were sent in Chinese. After looking them over we decided it would be best to let these Chinese Christians speak for themselves even though when put together their answers are rather scrappy. They contain some stimulating suggestions, however, all of which are independent. The largest number of answers received have to do with the missionary and education. We wish that these answers had been more numerous and so more conclusive. But Chinese Christians do not seem to fall in love with questionnaires any deeper than their western colleagues.

THE "WESTERN" CHURCH IN CHINA.

(1) Can the Christian Movement as organized into churches in the West make for itself a natural place in China?

"Yes, if the Christian Movement as organized in the West suits the psychology and habits of the Chinese. Christianity is a religion of tolerance and life; it can be naturalized in China."—T'ien Sin-fei, Hunan Bible Institute.

"Through a series of adjustments in the Chinese environment the Christian Church will eventually have a natural place in China. As soon as the Church becomes a part of the Chinese social organism her natural position will be fostered. The realization of this depends upon the policy adopted hereafter by the missions. In plain words, there is need of a church-centric policy in place of the mission-centric one."—C. T. Chang, Changsha, Hunan.

THE RURAL CHURCH.

(1) What Ideal do you have in Mind for a typical rural church?

"A rural church should have an elementary school and plans to instruct the farmers how to farm, together with medical facilities." T'ien Sin-fei, Hunan Bible Institute.

"A rural church must be not only a place of worship, but also a center of social service. Its purposes must be religious uplifting, educational enlightenment and economic help or guidance. The first two have been emphasized by many, but the importance of the third

has been scarcely noticed. The help under this third purpose must be practical rather than theoretical in nature, such as how to take care of trees, flowers, bees, chickens, fishes and pigs. Seeds and good breeds of live stock such as young chickens and selected pigs should be distributed."—C. T. Chang, Changsha, Hunan.

THE LOCAL CHURCH.

(1) What is your ideal of a really successful local church?

"A really successful local church must have simple ritual, equipment and living. It should have nothing to do with politics or civic affairs. There should be no compulsory contributions or church begging. Only those who are willing to contribute should do so."—T'ien Sin-fei, Hunan Bible Institute.

"The organization should be entirely self-administrative, self-supporting and self-propagating. Worship should be both artistic and spiritual. If possible let every member have something to do in or to foster its religious expression in terms of action. It should also give some economic guidance to the members."—C. T. Chang, Changsha, Hunan.

WESTERN FUNDS AND CHINESE CHURCHES.

(1) What dangers for the Chinese church are connected with funds and endowments from the West?

"The question to-day for Christianity in China is how to Chinafy Christianity. The gradual withdrawal of funds and endowments from the west is a proper move in that direction; for so long as the funds or endowments for propagating Christianity in China come from the West, the Chinafication of Christianity will not be possible. Where money is, there will go power and control. The non-Christian Chinese brand or call Christianity "foreign-imported" or "a foreign religion," because its funds and endowments come from the west. Look at Buddhism in China! Certainly that religion came from India; but its funds and endowments all come from the purse of Chinese Buddhists. Buddhism was Chinafied long ago. In consequence the Chinese in believing Buddhism do not think, as they do when accepting Christianity, that Buddhism is a "foreign religion." All this is from the nationalistic point of view. But the practical problem in connection with the question is the results that follow from the withdrawal of these funds and endowments from the west. All the church work, Christian schools and colleges, might have to be closed up. Assuming such a withdrawal of funds and endowments from the west, are the Chinese financially able to carry on the Christian work as it now is as supported by funds and endowments from the west? *Money, or funds.*

and endowment, is a social asset. It ought to be used for the most people's benefit; there should be no distinction between east and west."—Wang I Ting, Ningpo.

"To my mind western Christian financial assistance, in most cases, hinders rather than helps the development of the Chinese Church. It kills the consciousness of self-dependence in the congregations. The big mistake that the missionaries make in doing mission work in China is that they depend upon material things and human methods much more than upon that which is divine—the Work of God. Many a missionary seems to think that money is the one thing needful for doing mission work in China. The western financial assistance given to the Chinese Church in an improper and abnormal way blinds the eyes of most of the Christians as well as the Chinese people in general so that they do not see the pure and simple Gospel; it causes a general suspicion that the missionaries represent and propagate capitalism and imperialism and aim at "文化侵略." It puts in the mind of Chinese Christians the most peculiar misunderstanding that the expenses of the church must be met by foreign money. Western Christian financial assistance should be gradually reduced so that only that given for the purpose of spreading the message of the Gospel should be used. Other church activities should be taken care of by the Chinese Christians."—S. L. Hsieh, Shekow, Hupeh.

THE PLACE OF CHRISTIAN EDUCATION.

(1) Does the Chinese Church feel the need of Christian education?

"It is a necessity for the Chinese Church. (1) Because of its high ethical ideals, arising in the following of the concrete example of Jesus Christ. (2) Because no other religion can compare with Christianity."—S. S. Chu, Anking.

"Christian education will enable us to understand the truth of Christianity and thus enable us to become Christianized."—Wang Lih Kwang, Chungking.

"Christian education should continue to be an integral part of the Christian Movement. By this I do not mean that ecclesiastical control of western education must be in every respect maintained, but I do mean that in vision and in program there should be an inseparable unity between Christian education and the other agencies of the Christian Movement."—William Hung, Peking.

(2) Should Christian education be one of the integral and major activities of the church?

"Christian education should be the integral and major activity of the church."—S. S. Chu, Anking.

"It should, but I wish to emphasize the personal rather than the institutional character of church activities."—William Hung, Peking.

(3) Does the Chinese Church want the system of schools as developed by the missions?

"The present system ought to be improved. Because it is too westernized it is accused of exploiting Chinese youth. It is not satisfactory for several reasons:—(1) The administration does not know how to deal with students, hence strikes happen. (2) There is too much emphasis on English and mathematics. (3) The teaching staff is an admixture of good and bad."—S. S. Chu, Anking.

"No, because it is not in accordance with our national conditions and is a hindrance to our national educational policy."—Wang Lih Kwang, Chungking.

"I am doubtful that we really have a Chinese Church at present. The well-educated among the Chinese Christians, however, are fully awake to the need and place of Christian education."—William Hung, Peking.

(4) What modifications are needed in order to fit the present system of Christian schools into the educational needs of the Chinese?

"From now on emphasis should be put on vocational schools. Middle schools and colleges should be changed into agricultural, industrial and commercial schools for the training of specialists in these vocations."—S. S. Chu, Anking.

"Emphasize vocational education, and conform to the standards set forth by the educational department of the Chinese government. Make Christian schools thoroughly Chinese."—Wang Lih Kwang, Chungking.

"I do not know whether they should be transferred from one ecclesiastical body to another. I do hope, however, that all Christian educational institutions will emphasize more and more Chinese personnel, Chinese sources of support, and Chinese culture in the curriculum. The anti-Christian educational movement has made many suggestive points in this connection. In short Christian schools need more science, more social democracy and more Chinese culture."—William Hung, Peking.

(5) How can we insure for Christian education a real place within Chinese education as a whole, while it at the same time conserves its right of free experiment as "private" education and aims to make a *distinctive Christian contribution* to China?

"On the one hand Christian schools should conform to government regulations and on the other they should secure teachers whose educational ability and Christian zeal are thorough and abundant. Students must be Christianized unconsciously. The Christian spirit must be instilled into all classes. Too much emphasis, however, must not be laid on ritual. It does no good to make students conform to rules and forget the Christian truth. Students should not be made to think that the church and ritual are one."—Wang Lih Kwang, Chungking.

"It depends largely upon educationists. They have been untrue to their mission in the past, thus failing to manifest the saving spirit of Christ and thus drawing on (the schools) popular opposition. Educationists of true Christian vision are needed."—S. C. Chu, Anking.

"For Christian schools to do their best is in itself a distinction. That distinction will, of course, be lost when every one else does their best also. There is no need to worry about that yet. Perhaps to make the effort and blaze a way is itself a distinction also. If Christian education is a good thing for Christians it should be a good thing for every one else. I cannot see how Christian education can be fundamentally different from the best education."—William Hung, Peking.

(6) How can the entire Chinese church become literate?

"Ping Ming schools should be established everywhere. Names and ages of the children of church members should be surveyed with a view to having them all learn to read. If this were done the Chinese church would be literate in ten years."—Wang Lih Kwang, Chungking.

"Save money on colleges and put it into the establishment of schools for church members. Male illiterates should go to school at night and females should go to afternoon schools. Free tuition and two hours a day should do the trick. Literate church members should teach their illiterate friends. Text-books should be based on the One Thousand Characters."—S. S. Chu, Anking.

"Is it possible for the N. C. C. or some national agency of Christians to work out some kind of scheme of Chinese Christian mass education? This is my only suggestion."—William Hung, Peking.

(7) Upon what should the Chinese Church put chief reliance for the religious education of its children—Christian schools conducted by the church, Sunday Schools or week-day religious classes, or religious teaching in the home?

"Of all the organizations and agencies which are for the promotion and giving of religious educations, it seems, from the practical point of view, that the Chinese Church should put chief reliance upon the Sunday School and the home for the religious education of its children, though both of them have their weaknesses and are not competent to carry on a comprehensive program of religious education.

"There are now about six thousand Sunday Schools in China. Sunday school work is certainly an important factor in religious education. Many feel that it is still the sole solution of our problem of the religious training of the children. In the first place, Sunday is perhaps the only convenient time when all children can be brought together for religious instruction. In the second place, Sunday schools help the children form the habit of church-going and bring them into close contact with church life. In the third place, the grouping of children into

small classes in the Sunday schools makes it possible for the children to get into close contact with the inspiring personalities of their teachers, whose lives are the most important factor in the religious education process.

"It seems, however, that much improvement needs to be made in present Sunday school work. First, there must be ample time for religious training, for one period a week can never provide sufficient time to give religion its due place in the curriculum of knowledge. Second, there must be opportunities and provisions for the training of teachers, for religious knowledge cannot hold its due place so long as it is taught by persons who are not trained teachers. Third, instruction in religion requires at least as good conditions of work and as suitable equipment as any other. Fourth, more stress should be placed on the development of religious attitudes rather than on the giving of Biblical facts. Group activities, such as worship and service, are of much more value to the children than the mere memorization of some passages in the Bible.

"As to the Home, it is another unsurpassed agency of religious education. Its relation to the life of the church is specially close. Dr. H. F. Scopes once said, "The child grows up discovering groups and rejoicing in group loyalties. Long before he has any concept of what the family 'ism' means he boasts of being a 'Methodist' or a 'Baptist.' He moves with the family group in their loyalties.

"In China all of the non-Christian religions lack strong organizations for carrying on propaganda work. They are usually self-propagating through the medium of the home. All of us know that the daily religious practices, the observance of special religious days, and daily conversations on spirits or some unusual phenomena of nature by grown up people, determine the kind of religious belief that the children have.

"So one of the tests whether Christianity is rapidly becoming indigenous in China or not is to see whether many Christian families are becoming Christianized to the extent that the atmosphere and daily practices in such families have religious educational value for the children.

"In order that the religious education of the children may be given its right place in the Christian home, most of the Christian ministers in China must be better trained in religious education and must give their chief attention to it. According to an article published in one of the issues of "The Literary Digest" last year, a large number of the pastors in The United States of America agreed almost unanimously that the most urgent duty of a pastor is pastoral calling. There is no more important work that a pastor can do than to give his chief attention to pastoral calling, and in such work he should help every family under his pastoral charge know how to conduct family worship

and the religious training of the children. Christian ministers are, indeed, the key to the problem of religious education in the home."—Samson S. Ding, Shanghai.

(8) How can Christian schools make the Christian religion more vital among students?

"1. School personnel.

a. Pastor: He must be single in his purpose and unfaltering in his spirit. His personality, training, and religious experience must all deserve the high consideration of students. It is certainly unwise to put a man in the pulpit of a student church just for the reason that he is a spiritual man, regardless of his preparation. We know, that the pastor's spirituality and intellect are closely related. He cannot afford to talk spiritual things without knowing how and what he is talking about. It is the responsibility of a pastor that in his life and sermons students should be led to see the larger meanings of life and its bigger loyalties to God.

b. Teacher: Christian schools ought to secure teachers who possess not only intellectual adequateness in their profession but are also spiritually vital in their faith. A slighting remark about religion by a teacher is enough to wipe out from the mind of students the best impressions made by the preachers in a whole year, in addition to arousing serious reactions against religion itself. It is largely through the personal influence of teachers that enthusiasm can be created among students to search for the significant truths of religion.

2. Worship.

a. Sunday service: Compulsory worship is not desirable, as worship involves freedom and the voluntary surrender of one's will to that which is higher than his own. However, ways must be devised so that students will see the meaning of worship and consequently will gladly attend the service. In William Nast Church, Sunday service is not required of male students but through the cooperation of students and teachers a larger number of students come to every service. Each week we have printed worship-programs containing every possible item of interest that might be instrumental in bringing students to God.

b. Other periods of worship: These include morning chapel, regular prayer meetings, and special days. Christian leaders should be invited from out of town to give lectures and addresses on religion and to conduct open forums if desired.

3. Bible study: I believe in required Bible study in middle schools, especially in the first and second year of junior middle schools. A Christian school will lose its essential character if it is not allowed even to teach Bible in the beginning years of junior middle schools. Cer-

tainly a revision is necessary in the government regulations concerning registration of Christian schools, so that a Christian school can register without losing its Christian character.

4. Project method of reaching students: The way to win students to Christ is to get them to express themselves through the spirit of service, so that they can believe by serving.

a. Evangelistic work: Such as preaching in prisons, villages, and street churches.

b. Choir singing: Let those who are gifted with a good voice be asked to join the choir.

c. Ushering in the church services.

d. Charity work: Such as instituting a clearing day on which used suits and clothes are turned over by students to the care of those who will give them to the needy.

5. Means of reaching students in groups:

a. Instruction in classrooms in which sympathetic understanding and encouragement should abound.

b. There should be a church club room in which monthly or yearly social suppers and parties could be held and all the students be invited at a nominal cost.

c. Recreational activities: Under the guidance of a paid director of religious education football games, hiking, indoor and outdoor sports, boating, beach parties could be arranged on different occasions.

6. Means of reaching individual students.

a. All students should be divided into groups and a group assigned to each teacher. The number in each group should not exceed twelve students so that the teacher will have an opportunity of touching each individual in the group.

b. Afternoon walks furnish good opportunities for the teacher or pastor to have contacts with the students.

c. Systematic visitation of students' dormitories."—Chiang-hsu Hsiung, William Nast College, Kiukiang.

THE HOME AND ANCESTRAL HALL.

(1) How shall we relate the Christian religion to the Chinese Home and Ancestral Hall?

"There should be a special place of worship in every Christian home with a scroll (not picture) in the center, also a Bible of course. There should be daily worship by the whole family or individuals every day. Encourage special prayer for sickness, etc. The pastor should call at the home often, and be invited occasionally to a meal. There should be a special place for the respectful keeping of photographs of the parents and ancestors—a family register if such is available. Encourage

placing of flowers before such pictures but not candles or sticks. Christians should not be encouraged to sever connection with their own Ancestral Hall unless compelled to by their non-Christian relatives. Bowing before tablets without candles, sticks and sacrifice is perfectly "Christian." To my mind the dues to keep up the Hall should also be paid by the Christians. Non-Christian relatives should be invited as usual to periodical feasts given in honor of the ancestors when their pictures or tablets are exhibited in the hall and decorated with flowers. Bowing in a body before the picture would constitute a good form of ceremony without violating Christian principles. The annual visit to the ancestral tomb and repair of the same should be "religiously" observed. No sacrifice is to be offered."—T. Y. Chang, Council on Health Education, Shanghai.

(To be continued.)

Women Students in 1926

As Seen by a Y.W.C.A. Secretary

ELEANOR MACNEIL

ANY survey of the past ten years in China will show the tremendous distance which her women have travelled in a decade. It is almost incredible that so short a time should see so great a change. From the sheltered home life, full, of course, of its own problems, but cut off from contact with the rough and tumble of the outside world, many women have come into the full responsibilities of practical citizenship, and are exposed to all the winds and currents of the open sea. "Economic independence" is a phrase on every girl's tongue; equal rights for men and women is an idea which is embodied in common speech as well as in an organization. While there still are many educated homes which keep to the old ways, especially inland and in the country districts, in all the big cities there is an increasing number of women students who claim an amazing amount of freedom, such as few young women in other countries are granted.

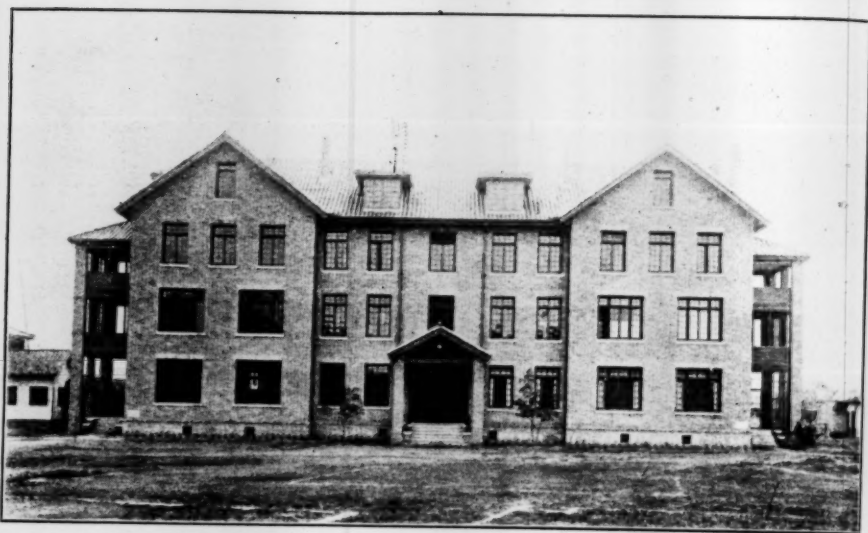
The rapid progress of the co-educational ideal is most interesting. During the last five years almost all the institutions of higher learning have been opened to women students, who are entering in considerable numbers. Co-education often at first adds to the number of problems confronting women; the new freedom, and in some of the private colleges the almost total lack of adequate supervision, together with ignorance of the controls which replace the old authority, make sometimes for difficult situations. But under wise guidance such as obtains in many of the government and mission colleges, it is already helping to establish a

good relationship between men and women, based on understanding and frank friendship.

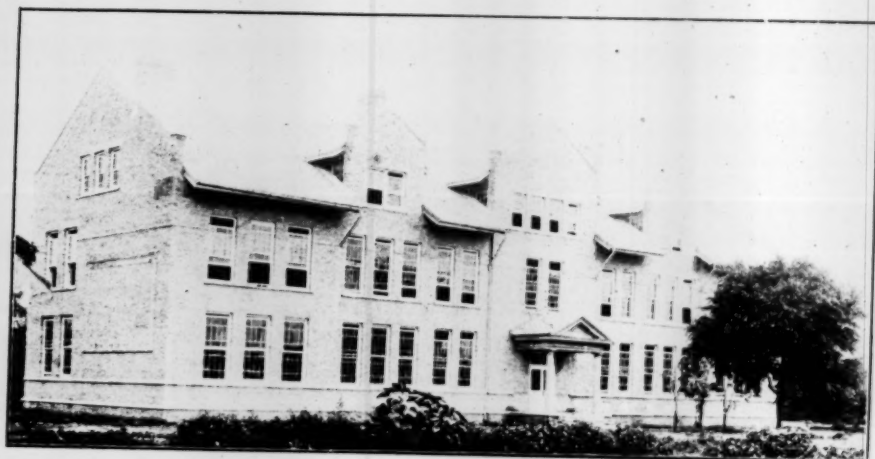
But the number of women in institutions of higher learning is still comparatively small; the women students of China are for the most part in middle normal schools, and with this partial education are called on to face and solve some of the baffling problems which a changing society creates. The age and experience of these middle school students does not at all correspond to that of those in the west. They are often 20 to 22 years of age at graduation. Many of them have been working in two languages, Chinese and English, in itself a broadening experience. They have been working at various forms of social service, such as popular education. They have taken part in national demonstrations and discussed national problems, they have been appealed to by every person who has an aim or a project to promote, and in their personal lives they have shared in many complicated and difficult family problems. Add to this that some of the Christian students have stood out against the opposition of the whole great family group, and against the popular sentiment roused lately by the anti-Christian movement, and it is easily seen that the middle school woman student must be judged by her environment, her experience and her responsibility, if she is to be assessed correctly.

The nationalistic spirit has its effect in various ways, quite noticeably in an impetus given to the study of Chinese and the exquisite art of Chinese calligraphy, amongst students who had been disposed to slight the study of their own language in the desire for modern education. The disturbances of 1925 turned some Christian students definitely away from Christianity, and an occasional one of these may be found as a strong pillar of the anti-Christian movement. The quondam prestige of western methods and ideas has certainly gone: this is an advantage, since these may now tend to be judged on their merits. But the sentiment to be found in many places that Christianity is both alien and inimical to China is certainly a challenge to those who believe it is neither. At a conference this summer after a speech on early Nestorian Christianity in China and an inspection of some rubbings of tablets giving details of its position here eleven hundred years ago, there was a general expression of delight to know that the Christian religion had reached China so long ago, and was not a recent importation from the capitalistically inclined west. This seemed like ammunition for the fray! For many students are meeting constantly the criticism and opposition of the anti-Christian element in their own schools and homes, and need more information and facts if they are to meet it helpfully.

The general opinion of school faculties seems to point to the fact that while the boys' middle schools have been the centre of the hottest



Fuh Siang Kindergarten (Presbyterian N.) Changsha, Hu. \$25,000 building paid for with funds from Cross Stitch Industry.



New Building, Christian Girls' School, Nanking, Ku.

and most radical propaganda, the girls' schools have on the whole been steadier and less likely to go to extremes. This has sometimes been true of neighbouring schools in the same city; the girls have been critical of the attitude of the boys, and have refused to follow their lead. The attitude of college women has on the whole been balanced and thoughtful; the students have taken part in demonstrations, and have shown real judgment and understanding of the issues involved.

On the general student situation it is not possible to do better than quote from an article by T. Z. Koo, in a recent Y. M. C. A. publication. Mr. Koo is qualified to speak for Chinese students as few other men are.

"Recent contacts with school principals and students indicate beyond doubt that the present generation of students falls far short of its predecessors in concentration and scholarship. There is a small minority who are generally the trouble makers. The vast majority has generally taken the attitude of followers. The result has been that ever since the May 4th movement, the student body has been dominated by a small group of radical students. These have made conditions in schools so bad that in many institutions it had not been possible for students to do any real study during the past few years.

Fortunately a reaction is beginning to set in. The majority group which had hitherto followed the radical leaders pretty much is now beginning to assert itself. In some places they have organized a "Love the School" movement, the purpose of which is to weed out, in co-operation with the faculty, the radical trouble makers who are making it impossible for students to study. This movement is already making an appreciable difference in the schools where it has been organized.

Other movements which are going on among students to-day are:—

- A. The Nationalistic movement, centred around the Young China group. Their chief organ is The Awakened Lion.
- B. The Communist movement. This is a small movement but extremely well organised. Its members are hard-working people. Its strength is greatest in South China,
- C. The anti-Religion and anti-Christian movement. This started in 1922 in Shanghai and Peking.. It is steadily gathering strength.
- D. The Anti-Imperialism League, sponsored largely by students who are enamoured of the Russian Revolution.
- E. The Citizens' Revolution Movement. Under the influence of the Kuo Ming Tang, students have thrown themselves into this movement which has a nationalistic and an anti-Christian programme."

In all this women are involved; there were ~~women~~ women in the earliest revolutionary parties, many of them students; in the anti-Japanese out-

break in 1919 women students took their part in the Student Union; they shared in the demonstrations of 1925; they are working steadily at such national problems as the reduction of the percentage of illiteracy.

While the development of individualism is very marked, a swing from the too rigid control of the old family system was, of course, to be expected; and the growth of a new sense of social solidarity must necessarily be slow. There are many students to-day impatient of control, rebellious toward authority, recognising no standard but their own desire, and no compulsion save the expression of their own ego. But this state of mind is not confined to China; it can be duplicated in any country, and is apparently a product of wrong methods in the past generation. On the other hand, the interest of certain student groups in labour problems, of others in popular education, and of practically the whole student body in national affairs means a growing sense of the interdependence of individuals and classes.

Life presses in close upon Chinese students; they cannot postpone living until after graduation. To-day the thing that is of vital importance is to meet and help students along the line of their own problems; these are not distant and theoretic; they are immediate and agonizing.

For example, the bookstalls are full of erotic literature, poems, love letters, collected confessions of sex-life, written, many of them, in a style so beautiful that that alone would popularize them, running through several editions in a few months and selling by the thousand. These books are being seriously studied by young people in search of help for their own personal conduct. The whole question of the conventional marriage ceremony with its attendant dowry, feast, presents, and unlimited waste of money and energy calls for reform; and the most popular practice among many very modern men and women is to give a simple dinner, invite near friends and relatives, and then send out announcements that the contracting parties are married. This of course is a practice very open to abuse. Divorce is also a question much discussed: it is a practical problem to many young men and women married against their wishes to partners they do not care for.

There is a call for help along vocational lines; advice as to the work suitable, help in finding it, friendship during the period of adjustment. This also is a legitimate part of student work so-called.

The question of recreation and suitable holidays is a most important one if the rising generation of educated young women is to have full physical vigour to make its contribution to the world. Often at about 20 or 22, after graduation there comes a "slump" due to the running out of physical vitality, and the absence of sufficient mental energy and curiosity to carry on. Then there is the constant menace of tuberculosis, the germs of which are everywhere, and which has carried off so many promising students. One of the most valuable and direct

contributions which the Y. W. C. A. has made to the student life in China is in its promotion of and pioneering in the cause of physical education. Over 80 graduates went out from the Y. W. C. A. school of physical education between 1917 and 1925; and later on this school was incorporated with Ginling College as a department, financed at first by the Y. W. C. A. This means that highly qualified Chinese physical educationalists will soon be working at the whole question of hygiene and personal efficiency.

Summer holiday camps are another way in which student secretaries have been trying to meet the obvious needs of students. In several parts of China these have already been tried; in two places the responsibility being taken directly by the student staff. Although owing to disturbed conditions 1926 saw only one of these camps, they are recognized as a most necessary factor in the work, if this is to take into account the whole environment of the student, and be conditioned thereby.

As far as the student Y. W. C. A. is concerned, there has been a steady growth in independence, initiative, and a sense of belonging to a national movement, as well as more realization of membership in a world fellowship of Christian students. This of course received its first great impetus from the 1922 Conference of the World's Student Christian Federation at Peking. That ocular demonstration of a national movement provided by over 400 students from all parts of China, and of a world movement demonstrated by delegates from 32 other countries could not but produce this effect.

The appointment of field secretaries who work in an area where the language is fairly uniform, and where it is a physical possibility to cover the ground at least once a year, is making for coherence, better acquaintance, more expression of student opinion, and education in the business of being part of a movement. Signs of this development can be seen in such things as the raising of money to bring a Japanese student over to a summer conference; in raising money in one field to help a conference in another part of the country where funds were scarce; in money sent in for a gift to Miss Rouse on her retirement; in a wide observance of the Day of Prayer for students; in a wider use of Bible study and other material; in a very generous response to an appeal from the World's Student Christian Federation for articles to be sent to a sale in Geneva to help its funds. Think of what it means when a small middle school in Honan removed thousands of miles and apparently hundreds of years from Geneva and world movements, receives a letter from the national office making the request, feels its obligation to give what help it can, votes five dollars from its scanty funds to buy some characteristic local products, and sends a parcel of beautiful embroideries to Shanghai to be forwarded to Switzerland.

The 6,500 odd members of the 86 students Y. W. C. A.'s. in China are taking an increasing part in the direction of their own affairs. Student field committees are functioning, discussing such matters as relations with government schools, the type of religious education that students would find most helpful; the kind of literature needed; plans for conferences and so on. In one instance students have sent their own invitation to a Chinese secretary to come and work with them, promising co-operation, and guaranteeing a good part of her salary. Local student councils, whether of men and women together, or separately, plan and carry out joint projects. College associations have helped to produce material needed for conferences, such as Bible study outlines and services of worship. On all sides there is a steady growth in initiative and response.

The question of emphasizing the importance of church connections and building into the Christian Church, is of course one in which all Christian workers in China are interested, and a good deal of thought is going into the relation of young people to the church, and whether the Church as it stands fits Chinese needs and life. But the great question before students to-day is the place of religion in life. There are many of China's leading thinkers who have declared against all religion as superstition; science seems to many to provide the needed substitute; ethics satisfy others; aesthetics still another group. Religion has yet to establish itself as an essential to a balanced and scientifically perfect life, and to this end the best efforts of Chinese Christian thinkers are being directed. Better thinking on the whole subject of religion and a better knowledge of the implications of Christianity are essential in the Christian student movement if this is to be of service in the present situation.

At the summer conferences this year it is interesting to note that in almost every case worship has been given the pre-eminent place in the programme. In two conferences the Morning Watch was observed together in silence by the whole conference; the sense of reverence and devotion deepened daily, and many of the delegates spoke of the strength which this was to their own prayer life. Less emphasis on speeches and far more on Bible study and discussion is of course one of the signs of the times. One conference planned for government school students, at which a number of girls from mission schools were present, was useful in clearing away many of the misconceptions which the non-Christian group had of the Christian.

Joint conferences of men and women are coming to be quite a common feature to-day. In Tientsin, Hangchow and Canton this year men and women met together to discuss the problems common to all young people in China at the present time. In one respect this is a good thing for the women, because it gives them the benefit of the men's point

of view. In another respect it is disadvantageous because there is less possibility of training in leadership for comparatively inexperienced women leaders, and also because the smaller group of women is apt to be somewhat "swamped" numerically and lose some of the opportunity of expression possible in a women's conference. But the joint conference has come to stay, and the problem is how to make it count as much as possible on the women's side.

The whole question of co-operation between the men's and women's movements is being talked over and experimented upon all over the country. At the Peking Conference of the World's Student Christian Federation in 1922, the Chinese delegates asked for a Commission to discuss the development of student work. This met in two sections, one representing the work of the Y.M.C.A. and the other the Y.W.C.A. One day's joint sessions discussed the question of co-operation, and recommended that there should be more joint effort. But there was no thought of the formation of a joint movement. Later on as more work was undertaken in common it was obvious that a great deal of waste effort could be saved and much strength gained through co-operation, and city student Christian Unions began to appear in different centres, such as Tientsin, Soochow; in Canton the organisation takes in the whole province. In this development Peking was the first to begin to experiment.

In 1925 the growth of the patriotic movement and the anti-Christian movement made it very clear that there was no organised body of Christian students ready to contribute to the making of public opinion, or strong enough to take a public stand against the propaganda of the anti-Christian forces. Discussion with students in all parts of the country brought out the fact that to Chinese students a joint movement seemed a natural and reasonable proposition. In some cities there was already close co-operation between men and women students; in others between student secretaries. In January 1926 there were conferences of the student staff of both Y. M. C. A. and Y. W. C. A. held in Shanghai. Both groups discussed the question of the formation of a National Student Christian Movement from the point of view of past experience, and came to the conclusion that events are certainly trending in that direction, and that it is necessary to get the general body of students thinking seriously about the whole matter. In the spring therefore a questionnaire was sent out to every student association asking for discussion in preparation for the National Convention of the Y. M. C. A. and the summer conference of the Y. W. C. A.

In the summer conferences of 1926, women students discussed the possibility of such a movement and their place in it, and elected three delegates, who, with two secretaries, attended the Y. M. C. A. Convention, to listen to the discussions and to bring the opinion of the

women students before the men. This was in effect, that while they believed such a movement was needed in China, its growth should be gradual, and care should be taken to safeguard the leadership of the much smaller group of women in such a movement. The outcome of the Convention was a decision to call a commission of five students from the Y. M. C. A., the Y. W. C. A., and Student Volunteer movement, this to meet in 1927.

In the development of such a movement, the chief need is not for co-operation on specific pieces of work, but in thinking, planning, and study, so that from the beginning there shall be complete mutual understanding, and steady advance, and foundations that shall be well and truly laid.

The following extracts from some of the Conference reports of the last twelve months give some idea of the ideas current amongst women students at present.

"The evangelistic message which appeals most is, "Love the Lord God; Love thy neighbour as thyself."

"The two most stimulating topics for discussion seem to have been filial piety and loyalty or patriotism, this last leading directly into a frank facing of the exceedingly difficult situation of to-day. Although no attempt was made to settle a way of action for all crises, our discussion brought home to all of us the fact that he who would be an honest follower of Jesus Christ needs great vision and great courage."

"One of the most noticeable tendencies was the strong reaction, among the students, especially the college students, against organisation in all forms."

"Among the questions troubling the minds of the students, the following seem the most outstanding—Christianity and imperialism. The non-Christian student is attacking Christianity with energy as the advance agent of imperialism, with a good many facts from history to support his case. The Christian student is wondering how much of this is true. Moreover the apparent conflict between nationalism and internationalism is coming in for a good deal of attention from Christian students. There has been felt also a certain current of pessimism which says that life has little meaning—a lack of motivation which is likely to be dangerous."

"The most important new feature in the programme was the emphasis on worship. A very quiet and reverent gathering met every morning after breakfast in the beautiful memorial chapel to observe a time of worship in silence. After twenty minutes we joined in a specially prepared service of united worship, followed by a short devotional talk by one of the leaders. It was a very peaceful and helpful hour, and one which the delegates appreciated and referred to frequently."

"Two of the worthwhile things were the definitions of religion and of superstition given by one of the Chinese leaders. 'Religion is one's attitude toward or conception of the universe, expressed in daily life.' 'Superstition is those religious beliefs or practices which you carry on, which are below your standard of knowledge or intelligence.'"

"Out of an evening session on Youth Movements in various countries grew a lively discussion of the present relation of China to western countries. The fairness with which the girls discussed this was one of the features of the conference. If this was a sample of the kind of thinking which can be expected from the student class of China,—the west has a pretty strong challenge to straight thinking."

Some Christian Offerings to China

FRANK RAWLINSON

CHRISTIAN offerings to China are contrastable as well as comparable with Chinese cultural and religious ideals. The Christian contribution to China depends somewhat upon this fact.

It is not my purpose to deal with these Christian offerings on the basis of the superiority-attitude. Christians do have, however, something additional to offer to China.

For these additional Christian offerings to be understandable to the Chinese they need to be related to what they already have. Only thus can Christians hope to share in lifting the religious life of China on to higher levels. There is a fairly general recognition of the necessity of making Christian worship in China more Chinese in tone and form. This if it means anything inevitably involves the synthesizing of some aspects of China's religious experience with Christian aims and ideals. A quotation from Wang Yang Ming, one of China's somewhat neglected philosophers, suggests the appropriate attitude. "People for the most part think that their little corner of experience determines the limits of truth, and in consequence there is no uniformity in the discovery."²⁸³ Dogmatic propaganda usually stirs up an equally dogmatic resistance. To be willing to share, however, with others what one has learned in their own "little corner of experience," recognizing at the same time that other corners of experience may be far from empty, creates a better atmosphere for the transfer or discovery of truth.

One urgent reason for attempting to contrast the Christian offerings to China with what the Chinese have is that there is, both within and without the church in China, much mental vagueness as to just what the

283. Philosophy of Wang Yang Ming, Henke, page 96.

Christian Message is. Chinese Christians are often more able to detect the similarities of Chinese and Christian ideas than their contrasts.

This article will both refocus some of the things already said and add thereto some other aspects of Chinese thought. Nothing is put forward in a final or conclusive sense. I do not wish to be dogmatic. These various contrasts between Chinese and Christian thought are intended as *mind-holds* for Western Christian workers. Nothing more.

There are three lines along which the Western Christian Movement has made and may continue to make contributions to the life of China.

(1) Cultural transferences, (2) Some Christian human emphases. (3) Some religious differentia. All these Christian offerings are essentially ways of *sharing experience*, cultural, social and religious.

With the exception of a personal relationship to God through Christ, without which one cannot fully be Christian in any sense, it is recognized that all these Christian offerings may be accepted in part or in whole as Chinese experience and need may indicate. I am inclined to think, however, that outside of denominational exclusiveness and those aspects of these offerings which look like agencies for the transference of economic imperialism, the actuality of which it is not necessary to discuss here, most of these Christian offerings will receive cordial consideration. The Chinese are not so chauvinistic that they will decline these offerings simply because they come from outside China. They are too practical.

By *cultural transferences* I mean those aspects of western civilization Christians offer China which while concomitants of Christianity are not due alone, and sometimes only in small part, to Christian initiative. Most of them, however, are distinct lines of human effort found only in "Christian" countries. Christian participation in their world-wide transference is justified because, (1) of their stimulating effect in helping China readjust herself to world conditions, (2) they interpret Western life to China, and (3) are means of the setting up of international understanding and cooperation through the mutual interchange of the various cultures and civilizations. Western Christians should guard against looking on *all* these "cultural transferences" as having attained permanent form even in their own civilization. That is one way to offset racial or political dogmatism.

It is not my intention to discuss these cultural transferences at length. They are all aspects of the migration of westerners into China. Within the last twenty-five years they have become very prominent in connection with the projection of western Christian life into China.

Its *artistic ideals and attitudes* go with any people that moves from one country to another. Greek art has influenced Buddhist art in China and that in turn has influenced Chinese art. The Christian Movement, however, has not to any appreciable extent transferred western art in the

form of painting and sculpture to China. But with regards to music, literature and hymnology the situation is quite different. Hymnology is one aspect of western culture that is a distinct addition to China's religious life. Much, also, of modern Chinese thinking has come from the western literature brought into China and taught in Christian schools. The idea of literature for and in the spoken language of the masses is one western contribution to China. In China makers of literature aimed to meet the needs of the literati primarily. The process of making Chinese literature better known to western peoples in turn, however, needs to be pushed much more energetically than has yet been done.

In *organization* also the west is making offerings to China. Western industrial, community, and national organization may help China pass from its loosely knit organization to something more nearly adapted to modern needs. Western industrial organization is developing tremendously in China. It carries with it the seeds of industrial problems not yet settled in the west together with their tentative solutions. Some feel, too, that western political ideas can be of help to China. China has tried some of them. China will, however, probably build up slowly a political organization made up of her own group psychology coupled with some western ideas. That in its religious organization Christianity has an offering of considerable value for China is generally admitted though the rigidity and complexity of much of it is often criticised as making it unadaptable to China's needs. Mr. C. C. Nieh, one time a member of the National Christian Council of China, issued a pamphlet in which he explained his departure from the Christian Church. In this pamphlet he said, "I love Christianity, especially its magnificent organization. This can help improve governments and religions." Whatever, therefore, may happen to many of its forms of organization the *organizing impulse* which comes with Christianity is an offering of considerable significance to China.

It is, however, the Christian transference of *educational ideals and methods* which meets with China's readiest approval. The Chinese ardently believe in education. A Confucian ideal holds that the people must be made willing to do right through education. At present the most scientific attention and the most vigorous thinking in China is being given to the reconstruction of education. China's government educational system is being rebuilt with the aid of western educational experts. Christian schools are criticized because they have projected western control into the education of the Chinese and because their systems have been so foreign that they appear to be denationalizing influences. Nevertheless there is wide-spread appreciation of the Christian educational offering to China. One outstanding significance of Christian schools is that they are centers where international amity and cooperation are *practised* in the spirit of Christ. The inevitable nationalization of edu-

cation in China will always permit of opportunity for western Christians to share their educational experience with the Chinese.

Last but not the least important in the Chinese mind is the transference of western *scientific knowledge and methods* to China. Artistic, organizational and educational transferences to China will all undergo tremendous modification. Articulate thinkers of China are, however, avid for western scientific knowledge in a practically unchanged form.

It is interesting to note that the Chinese have not usually conceived of matter in terms similar to those prominent in the west. The older western idea of matter is that of something "tangible and perceptible to the senses"²⁸⁴ and distinct from spirit, a concept which is not, however, defined. Later western scientific thought seems to conceive of spontaneous energy, almost vital in nature, as being the basis of "matter." Now the Chinese have not in the past discussed matter in this old sense much, if at all. To them the universe has been something primarily ethical. One phase of their philosophical thought might be defined as ethical naturalism. "Matter," in the older western sense had no ethical significance in and by itself.²⁸⁵ It was looked on as dead.

Chu Hsi makes a distinction between Chi (氣) and Li (理).²⁸⁶ These two, however, are inseparable though Chi is usually looked on as subordinate to Li.²⁸⁷ He seems to conceive of chi as something half-way between spirit and "matter." It is spontaneous, ethical and spiritual rather than material. The Chinese with whom I have discussed the question take Chu Hsi's concept of "chi" as a spiritual rather than a material one. He seems to approach the modern conception of matter though he is perhaps vitalistic rather than energistic. But since the prevailing Chinese idea of the universe is ethical, and the test usually applied by most Chinese philosophers of the past to all aspects of the universe is an ethical one, we may expect that the Chinese in assimilating western scientific ideas will apply their generally prevailing ethical pragmatism thereto. If they do they may escape the gross materialism which has become such a dangerous opponent to spiritual and religious ideals in the west. Some of the younger Chinese thinkers, however, are inclined to look on science as of first importance and as omnipotent in itself.²⁸⁸ I should, however, anticipate that such would fail to swing Chinese thought away entirely from its rich ethical emphases. It is to be hoped so anyway.

284. Chu Hsi and His Master, Bruce, page 102.

285. Chinese Recorder, September, 1926, pages 644-658.

286. The best recent discussion of this problem is found in Chu Hsi and His Masters, Bruce, pages 100-125.

287. Chinese Recorder, November, 1926, page 799.

288. For a summary of more recent Chinese attitudes see, China Christian Year Book, 1926, article on "Philosophical and Religious Thought in China," F. R. Millican, page 423.

These cultural transferences are not the primary offering of Christianity to China. Frequent references, however, are made to the fact that their economic and cultural significance looms up in the mind of many Chinese much more than the spiritual message of Christianity. In other words the institutional, organizational, economic and academic significance of Christianity tends to throw its spiritual verities into the shade. There is also a subtle danger that the desire to preserve these cultural transferences in their western form may help to obscure further the spiritual verities of Christianity. One charge recently brought against Christianity, perhaps mainly by students, is that it tends to become a movement of cultural exploitation. If motivated and viewed, however, as one means of sharing experience this implication of cultural exploitation would automatically disappear.

There is, however, a different and more important aspect of these cultural transferences. They are the projection of the altruistic aims and motives of the west into China's life. As such they run parallel to and offset western economic and political projections of power and activity into the life of China. They stand, therefore, for the higher aspects of western civilization, and have a special message of their own for China. The west is not interested in China as a commercial and industrial opportunity only. It desires to share its religious experience and social goods as well as its trade. Such transferences are, as said before, the outpourings of a spiritual drive. Western civilization is spiritual as well as materialistic.²⁸⁹ In some form, therefore, this spiritual drive which issues in the sharing of cultural goods must go on. It is a permanent necessity for the upbuilding of a real family of nations. Such transferences though not primary to it are inseparable from the working of the Christian spirit.

The next group of offerings of Christianity to China is found in some *individual and human emphases* which may be said to be characteristic of Christianity though not exclusively so. These emphases are dynamic-releasing aspects of Christianity. They are life-switches.

It is man's right and obligation to use *fully natural resources for the ends of the spirit*. Buddhism has ignored the use of natural resources. Confucianists have tended to use them only in so far as this came naturally and without effort. Taoism has done even less.²⁹⁰ Christianity presents a spiritual challenge to the full and right use by man of his environment. It is a call to the ethical use of the universe as the only right one.

The *dominant aspects of the relationship of personalities should be their ethical equality*. This it is that gives to personality its intrinsic worth. Human ethical equality has been recognized in Chinese

289. Chinese Recorder, March, 1926, page 178.

290. Chinese Recorder, April, 1926, page 274.

thought.²⁹¹ There has to some extent been equality of opportunity in China, especially with regard to education. But social, civic and economic equality have not been adequately considered. Furthermore even ethical equality has not always been looked on as the primary concern in human relationships. For instance take the concept of Shu (恕)²⁹² the term in which Confucius summarized his teachings. It is variously translated as, "reciprocity," "sympathy," and "consideration for others." It sometimes also means kindness to other people as exemplified in mercy and forgiveness. Shu means Jen (仁) in action.²⁹³ But unfortunately this attitude of mercy and forgiveness was sometimes looked on as the special prerogative of superiors. Thus viewed it was an act of condescension on the part of those who could do something other than forgive if they wished. For inferiors, who could do no other than forgive, it often had little meaning. This is certainly not the view held by all Chinese thinkers as our study of Chinese ideas of the Golden Rule showed. There is a tendency to drop the use of the term "benevolence" in the west because it implies an attitude that is not truly democratic. In China the idea that this ethical equality is grounded in a common relationship is only recognized in so far as personalities are looked on as all having the same ethical nature as that of the universe. The ethical value of all individuals is made a primary consideration in Christianity.

One result of the Christian emphasis on the ethical value of each individual is greater scope for the operation of *individual initiative and choice*. For most Christian groups the idea of personal choice is central to the concept of conversion. The modern emphasis is that for the proper development of the spiritual life one needs to be continually making a new choice in each new situation. In the ideals of family life of China that of individual choice is not absent. It tends, however, to be subordinate overmuch to collective decisions. Seniors should be considered, respected and consulted. But they have overmuch weight in deciding issues in China. In China's religious life group psychology seems dominant, though the choice of the Buddhist way is an individual matter. In the current issue as to the place of religious instruction in Christian schools in China two aspects appear. (1) The right of institutions to decide what they shall teach. (2) The right of students to decide what they shall study particularly as applied to religion. In this latter connection the Chinese are pushing the right of the individual in relation to religion in the direction of individual choice. In this they may be overemphasizing something that has been underemphasized in the past. But it is a trend in the right direction. Its implications, however, are not yet fully understood. In any event per-

291. Chinese Recorder, June, 1926, pages 428-431.

292. Analects, XV, 23.

293. Analects, Soothill, page 746 in note on Chapter XXIII.

sonal choice is essential to a vital religious experience. To this important aspect of the religious life China needs to pay more attention. The Christian emphasis thereon may help.

Another result of this emphasis on individual choice in religion, and indeed in life in general, is that in Christianity a somewhat more prominent place is given to *self-determination*, *self-reliance* and *self-renewal*. The importance of self-reliance and self-determination is known to the Chinese. The mastery of self in a return to right principles is a constant note in their thought. The emphasis on group-determination has, however, somewhat offset the realization of these principles. The idea of self-renewal is almost absent, though the place of repentance is recognized. There is also a recognition of a life-movement upwards or downwards from the original good nature. For this the individual is responsible. Nevertheless the necessity of the renewal of character is a note struck by Christianity that needs more recognition in China.

Christianity also seeks to *develop simultaneously all human capacities*. In China the abstract intelligence has been given freedom to develop. But the development of the social capacity has been largely limited to family and clan life. What might be called the mechanical intelligence has received no particular attention. Here, then, are pedagogical emphases that need more attention in China.

The above are emphases made by Christians which while not generally unknown to the Chinese are, it seems to me, given greater prominence in Christianity. None of them are, however, *fully embodied* in "Christian" civilizations. All of them are ethical stimuli to both East and West to improve on their past. To give such important emphases their proper place in human life is a task worthy of the utmost international cooperative effort.

The third group of Christian offerings to China, are made up of its *religious differentia*. Their contrast with Chinese ideas is perhaps greater than that of any yet mentioned. Furthermore they are more distinctly religious in implication than most of those previously mentioned. It is not my intention to attempt a theological statement or a Christian apologia. I am trying as heretofore to compare the *thought systems* known respectively as Chinese and Christian. This comparison must of necessity remain incomplete. It should, therefore, be understood that I do not imply disparagement of any Christian doctrine not specifically included.

Like the Chinese thinkers already mentioned Christians find the roots of their *ethical norm* in the ultimate ground of all things which for most Christians is a personality. In their attempts to apply the Golden Rule Christians make *common human needs* the starting point rather than a limited blood-relationship.²⁹⁴ In the story of the Good

294. Chinese Recorder, October, 1926, pages 727-730.

Samaritan, being a neighbor is a matter of helping meet another's needs. Upon this point modern Christians are putting a growing emphasis. The human needs in question are the ordinary and immediate life needs. Christianity does not confine its attention to helping individuals escape from a subjective entanglement in time as Buddhists have done. A large proportion of Christians, however, have done and still do think of helping their neighbors mainly in terms of the preservation of their identity throughout eternity. The cultural transferences which Christians bring to China show that in its larger aspects the modern Christian Movement does not confine itself to this desired and desirable end.

In Christianity the ethical relationship between humans is part of a universal ethical relationship, love between God and man, which is at one and the same time a motivation and a standard for human ethical love. Christ inculcates that men should love their fellows with the same ethical love they should show towards God. Chu Hsi in contrast speaks of honoring God (T'ien) and *loving* men. In Christianity love for God and God's love for men are *reciprocative* attitudes. The reciprocal character of love between men is known to the Chinese. The reciprocity of love between God and men is, however, much more clearly brought out in Christianity when true to its founder. It is Mo Tzu's idea of God's will as "equal love" carried to its logical conclusion.

In Christianity, therefore, when true to its principles the idea of gradation in ethical love as advocated by many Confucianists should disappear. In fairness, however, it must be noted that the idea of gradation in love is also absent from Buddhism and Mohism. It is an ideal that has not always been consistently held by Christians. Tindal, for instance (Circa 1738) asserted that Christ's principle of unlimited love is impractical and fanatical.²⁹⁵ Some of the earlier missionaries to China stood with Mencius against Mo Tzu in his idea that men should be loved without degrees.²⁹⁶ These missionaries like most of the Chinese thinkers did not distinguish between relational and ethical love.²⁹⁷ The idea, however, of equality in ethical loving is definitely embodied in the modern world-wide Christian Movement. Furthermore Christianity takes the family relationship of brotherhood, which at one and the same time offers the closest intimacy and is the most disinterested, adds to it the idea of the freer relationship of friendship and makes the idea of brotherly friendliness the mode of universal human relationships. In this way human ethical equality or an equality in intrinsic human worth is recognized. And finally modern Christianity has gone farther in the attempt to make this ethical norm of human relationships world-wide in fact as well as in theory than any other religion. Therein lies the

295. Rise of Modern Religious Ideas, McGiffert, page 304.

296. Chinese Recorder, December, 1905, page 620.

297. Chinese Recorder, October, 1926, pages 721 and 728-729.

meaning of the world-wide Christian Movement as a demonstration of the Christian ethic. Confucianism has not tried to make its universal ideals work on a world-wide scale. Buddhism had the impulse as well as the ideal but stopped short of anything approaching a world-wide achievement, though in recent years this impulse is reasserting itself.

In Confucianism and Taoism at its best the *Supreme Good* appears to be identification of the self with that underlying ethical "nature" which is the basis of the universe and which is sometimes spoken of in personal terms. Buddhism seems to agree with this but in contrast with Confucianism looks at it more in the light of the future and apparently calls for more complete absorption of the individual in the Supreme Entity: this emphasis is, however, less prominent in Mahayana Buddhism. In Christianity the Supreme Good is a universal relationship, a cooperative companionship, of which all other relationships are a part, and through and in which experience and goods are or should be shared, both now and in the future, man with man, man with God and God with man. The true spirit of Christianity is constant individual and social renewal and growth. Already the effect of this particular offering to China is apparent in many modern Chinese efforts which may with justice be traced back to Christian influence though not exclusively so.

The Chinese are well aware of human imperfection. Their growing emphasis, however, on the original goodness of human nature does not lead to as keen a sense of *personal sinfulness* as religiously minded westerners often have. They are also probably somewhat less egoistic than westerners when thinking of their personal misdeeds as in other regards. For many Chinese it is the results of their misdeeds that loom up more than the character that produces them. For the Chinese masses, also, sin is looked at quantitatively rather than qualitatively. Individual deeds tend, therefore, to be viewed from the social rather more than the individual angle. Religion, also, tends to be a contractual arrangement rather than an attitude of cooperative and reciprocal relationships.

Apart from this somewhat general attitude there seem to me to be four prevailing ideas in Chinese thought as to sin or moral evil. I have not come across any clear distinction between natural and moral evil. In view, however, of the fact that the universe is considered as having an ethical basis the idea of moral evil logically becomes more prominent in Chinese thought than any other.

Chinese ideas on moral evil may be summarized as follows:—

(a) It is anything not in accord with the original and ultimate Good Nature, both human and natural.

(b) It is anything anti-social when viewed, mainly though not exclusively, in the light of family relationships and relational love.

(c) It appears when one falls below or goes beyond the normal good of human nature. This idea stands out very clearly in the teachings of Confucius, Chu Hsi and Wang Yang Ming.

(d) Its origin is two fold. In Buddhism it is mainly egoistic desire which is a part of the false conception of things as they are. According to Chu Hsi²⁹⁸ moral evil arises at the point where this original good nature finds expression through "matter" (chi) or the ether.

Now none of these ideas make man specifically responsible for the origin of moral evil though there is no lack of emphasis on man's individual responsibility for developing his own nature or striving against evil. All China's religious systems make this emphasis. The ideals of self-mastery in Confucianism and self-effort in Buddhism and Taoism are based on this idea of individual responsibility.

It seems to me, that in addition to the somewhat prevalent idea of original human depravity, the Christian idea of moral evil differs from the above as follows:—

(a) Christianity makes it more clear that moral evil arises in connection with the human will and motives. Buddhism finds the root of evil in the human heart. The Chart of Ethics,²⁹⁹ which is somewhat Buddhistic as well as Confucian, also has much to say about the heart. Motives, furthermore, are not overlooked. In keeping the rites, says the Sacred Edict, the respect shown must come from the heart.³⁰⁰ The constant Chinese emphasis on sincerity also implies that motives are important. The "Rules of the Disciples" make a distinction between intentional and unintentional evil.³⁰¹ "Good done that men may see it is not true good."³⁰² A sin thought of, according to the "Tenets of Taoism," even though not committed is seen by the gods.³⁰³ But even though motives are far from being overlooked they do not seem to be given as prominent a place in Chinese thought as in that of Christ. The human will, furthermore, as a cause of moral evil receives much less attention.

Then again according to Christian ideas moral evil arises whenever we treat others as of less than of equal intrinsic value than ourselves. Thus sin, looked at from the human side, is a process of de-personalization. To offset this is one motive in the modern effort to reform industrial conditions. Looked at from this angle the notion of racial superiority is a sin also.

298. Appendix, IV.

299. Chinese Recorder, March, 1926, page 180.

300. Moral Tenets and Customs in China, Weiger, page 101.

301. Moral Tenets and Customs in China, Weiger, page 230.

302. Moral Tenets and Customs in China, Weiger, page 239.

303. Moral Tenets and Customs in China, Weiger, page 285.

Sin also occurs whenever we use men or the material or instruments of life for less than the highest known purpose. And since Christ always looked at men from the viewpoint of their relation to God as well as to other men, sin is an act against God as well as men. Confucius hinted at this when he spoke of one who sinned against T'ien as having no one left to whom he could pray.

Confucianism seems to think of *salvation* as the *full* release of man's inherent ethical nature in present and personal relationships. It is a valuable concept. It accords somewhat with modern Christian emphases. Buddhism considers salvation as release from the entanglement of illusory relationships in time. One aspect of Christian thought is to the effect that salvation consists in the restoration of what was lost when original human nature was spoiled by sin. This agrees somewhat with the idea of Shün Tsz (died B.C. 235). Those Christians, however, who hold the view of original human depravity have not as he did posited covetousness as the *only* cause of moral evil. One prevailing Christian idea has been that both matter and human nature are inherently evil. The humanists in Christianity have, it is true, held the opposite view. But this humanistic idea has not been the prevailing one in Christianity, though it constantly bobs up. On the state of original human nature Chinese thinkers have differed somewhat.³⁰⁴ The prevailing Chinese idea, however, as advocated by Mencius is that it is good. One modern Christian emphasis agrees with that of Kau Tsz, a contemporary of Mencius, who thought of human nature in terms of potentiality. Christianity has always laid great stress on the necessity for a change in character as basic in salvation. Chinese religious ideas include the necessity of growth in character. Little is said, however, about an initial change, or a voluntary choice of a life direction primarily in view of one's relation to God. The original nature of the universe is, of course, manifested in individual lives. The prevailing Chinese idea has been that man shares the nature of the ethical universe. Where this ethical nature is viewed as personal or vital it means that the nature of the Ultimate Entity may be shared by man. In place of this inherent ethical nature, however, Christianity definitely puts God whose life and nature may be experienced and shared of all men. To the Christian, moreover, the chief factor in religion (for most Christians at least) is conscious self-appropriation of God through Christ. This is the heart of faith.

Christians also think of salvation in terms of a developing experience through conscious cooperation and communion between God and man. This is the "cooperative companionship" already mentioned. The personal realization of this possibility of human cooperation with God transforms one's attitude towards an outlook upon life. The

304. Appendix, III.

thought of a deliberately chosen cooperation between man and God is not prominent in Chinese thought, though the possibility is not overlooked.³⁰⁵ This, it seems to me, is the core of the Christian dynamic.

In Confucianism self-effort as a factor in salvation moves mainly along the line of learning what is the proper mode of self-expression. In Buddhism it centres on ethical improvement. In Taoism the aim is to overcome the material elements in the human make-up. In Christianity, however, this human self-effort is definitely displaced by a cooperative union between the human and the divine, though this idea is not entirely absent from either of the three systems mentioned above. This union brings (or should bring) the enlightenment for which the Buddhist seeks and makes the ethical striving found in Buddhism, Taoism and Confucianism more hopeful because of the added spiritual forces that may be released into human lives.

It is, therefore, in connection with *man's relation to God* that Christianity can make its most distinctive and most valuable contribution to the religious life of China. China has no book like the Bible. In it the consideration of man himself is subordinated to his relation to God, though the two cannot be separated. China has not, so far as I know, any code of laws which puts loving God first. In general the emphasis of Chinese thought is humanistic rather than theistic.

The chief differences between Chinese and Christian thought as to God seem to me to be as follows:—

Man's relation to God is declared to be the *central* fact in individual and social life.

God's nature, by this I understand primarily his ethical nature, is more fully manifested through Christ than elsewhere or in any other person. Buddhism is not consistent with itself as to the incarnation of the Supreme Entity in human lives. Confucianism so far as I know does not talk explicitly in terms of incarnation. No sage is conceived of as being a perfect or complete embodiment of this good nature as Christ is thought of as revealing the nature of God.

In the possibility of *conscious* human cooperation with the *one* God Christianity finds the most unifying and satisfying influence for the religious life. In Buddhism this is known but not emphasized. In Confucianism it is only hinted at. It is a clear and central note in Christianity.

The Christian idea of cooperative companionship with God is at one and the same time a *stimulant* to the putting forth of the maximum human ethical effort and an assurance that such effort cannot fail. For this reason Christianity is essentially optimistic. Religion is not a matter of having the Higher Powers do things for us or to us but of cooperation with the Supreme Being.

305. Chinese Recorder, November, 1926, page 808.

Christianity teaches two ways of realizing God. (1) Directly through one's own personal experience. Here it runs parallel to Buddhism. However, unlike the deeper phases of Buddhism Christians usually think of this experience as an *interchange between personalities*. Only a small minority of men can experience God in terms of an impersonal vastness alone. (2) Indirectly through the experience of others. This is the basis of Christian fellowship. The Christian emphasis has perhaps been mainly on the first. Over-emphasis on individual experience, however, may lead to religious individualism, which is one weakness of Buddhism. Men need to put together their individual experience of God with that of others. Only thus can men get a balanced idea of their relation to God. The experience of God must be mutual or social as well as individual. Herein is a basis for the idea that there is something in China's past religious life or experience of God that may help enrich that from the West. This is probably why some Chinese Christians claim that the Classics may have a devotional value.

Let us remember that Chinese ideas of the Supreme Being, as I have outlined them, are the product of China's experience. Those of most Western Christians in China are not original with the Anglo-Saxons. They are a synthesis of Hebrew, Greek and Anglo-Saxon experience.

I have said that Christianity is unified as to the object of the religious attitude but disunified as to ways of worshipping and defining him. Yet the Christian philosophy is essentially a *synthesizing religious* philosophy. For the Christian religion means (or should mean) the unification of the individual, of social life and the unification of both with the cosmos and its Creator. This unification goes on through a universalizing relationship between men and God which is in essence the ethical unification of man and God. Faith is essentially the personal appropriation and realization of this unification. The Buddhist idea of faith as found in some sects approaches this idea.³⁰⁶ The Chinese idea is essentially one of the ethical union of man with the ethical nature of the universe. The personalization of this relationship is only lightly emphasized. This Christian philosophy fits in with the Chinese emphasis on the harmonization of all relationships.

Again this unifying philosophy associates and aims to put together the ethical potentiality of all individuals with that of all others with a view to securing social energy sufficient to make society correspond to the highest ideals. This unified social energy when in co-operation with God is the Christian dynamic.

This unifying philosophy also combines the ethical potentiality of man with the ethical omnipotence of God for the mastery and right

306. Appendix, V.

use of the physical environment. Only cooperation between the created and the creator can achieve this. Religiously man must learn to work with the Supreme Being as scientifically he learns to work with ultimate spontaneous energy. The Chinese masses have filled the environment with a host of spirits some of which are friendly but many of which have to be placated. They need to learn that God meant men to master their world not only crawl through it. This Christian philosophy therefore, removes the fear that the environment is essentially hostile to man or that it of necessity thwarts the ends of the spirit. It is the basis of the call for an *ethical mastery* of the material universe. Thus religion and science can move forward together.

Most of the above may be summarized in one very important aspect of the Christian religion. It presents to human loyalty *one central personality*, Jesus Christ. Socially he is the supreme challenge to ethical effort. Every fresh study of this personality results in a re-stimulation of religious and social experience and effort. In this the dynamic of Christianity is more clearly shown than at any other point. In him, also is provided a demonstration of the ethical potentialities of men. The actual as over against the theoretical urge of this dynamic is in the world-wide efforts of Christians to attain to his likeness and make his principles work. This is a practical demonstration of the Christian dynamic. Religiously, Christ is presented as the supreme manifestation of the ethical character and wisdom of God. In him, also, are combined the ethical potentialities of man and the ethical omnipotence of God. Thus do we realize that the ethical omnipotence of the Supreme Being may be released through human potentialities. Men may be one with God as Christ was. The realization of this frees men from the fear of their human inadequacy and when this union takes place frees them also from the dragging weight of their violations of human ethical responsibility and potentiality. In other words effects of moral acts that cannot be undone or overcome by human striving alone can be both undone and overcome through this union of the human and the divine. In him, furthermore, as has recently been said,³⁰⁷ the historical founder of the religion and its divine Savior are completely identified. In this regard Chinese religions and the Christian religion differ materially.³⁰⁸ Furthermore Christ is not only the object of faith he is also the goal of faithful endeavor. This is to some extent true of Buddha also. It is, however, an idea less prominent in connection with other religious leaders in China. To be like Christ is Christianity's outstanding challenge to human loyalty. These emphases are the core of the synthesizing philosophy of Christianity.

307. International Review of Missions, Heinrich, October, 1926, page 641.

308. Chinese Recorder, March, 1926, page 182.

The world-wide ethical demonstration of the missionary movement must be judged more by its significance as an effort than by its actual achievements. Christianity is not a system of finished solutions to all the problems of life though it does not seem possible to find a more dynamic idea for human life than that of its cooperative union with the divine. It is rather, broadly speaking, a ceaseless effort to find them. Christians, moreover, have made a more extensive effort to articulate interracial sympathy and loving than the adherents of any other religion. This, next to its religious offerings, is its chief significance.

China's religious life is disunified as to the number of objects of worship, their definition and the ways of worshipping them. Variation in ways of worship matters no more in the case of China's religious life than in that of the west. But the multitude of its objects of worship does, even though the three chief religious systems maintain now a tolerant attitude towards each other. The worship of God, for instance, tends to be submerged in that of a multitude of gods. China needs more unification in its religious life. The joining of ethical and religious aims and ideals in the one personality in the Christian religion is, therefore, an offering of great significance to China.

What, then, are the two chief principles or characteristics of Christianity, which are at one and the same time the main aspects of the religion Christ set up and the heart of Christianity? First, it is a way of cooperative companionship with God. To enter into that way is to be saved. Second, it is a way of loving. To walk upon this way is to strive to unite the will of God with the daily ways of men.

One is sometimes asked, What do the Chinese deem the most significant aspect of the Christian religion to be? The answer is fairly easy. "The dynamic personality of Jesus." They yield to this personality without stopping to define him. Who ever does stop to define a personality with whom he falls in love? This approach falls in with the Chinese emphasis on personalities. To them, therefore, Christianity tends to be the philosophy of spiritual realities as summed up in personal experience of a Supreme Personality in and through personal relationships. Christianity as a system of ideas has come under severe criticism in China. Little of this criticism has been aimed at Christ. When therefore the question is asked, "What can Christianity give to China?" the most characteristic and significant reply is "Christ." The chief thing asked of missionaries also is that they *live* Christ.

In Remembrance

Agnes Jean Dulmage

A FEW years ago some of us in the course of a Bible study discussion were looking around for an example of one who really stood the test of Christian discipleship. Quite naturally we settled on Agnes Dulmage and this because those of us who knew her felt instinctively that the secret of her quiet strength lay in her conscious—or was it not really unconscious?—close companionship with God. There was a reality about her inner life which accounted for the fact that her friends so often found themselves speaking quite naturally to her of the deeper things.

This seems always to have been the case, for while still a young undergraduate at college she was made president of the Christian Association and in this capacity she exercised, as always, a great influence on her fellow students. It seemed, therefore, a natural step as the years went on that she should be constrained to offer her life for definite service abroad.

Six years after receiving her degree from Toronto University she came to China under the auspices of the Canadian Presbyterian Mission. Following a year's language study at Canton she began her educational and evangelistic work in Kongmoon, subsequently becoming head-mistress of the Kai Tak Girls' School there. Every one in Kongmoon, students and teachers, friends and fellow-missionaries alike, speak of her with the utmost regard and affection. She was there just as a loving friend to the Chinese to draw them to Christ, and they knew it and loved her in return. These friendships were very real personal bonds, such as many of us covet, and were not by any means undertaken as part of a term of service.

In June of last year when the unsettled conditions in South China made it necessary for her and others to leave Kongmoon her departure was a matter of keenest regret to herself and to her students. Coming to Hongkong she became identified with the Diocesan Girls' School and although only connected as acting headmistress for a very short time she became a very definite part of it. Through her sympathetic understanding she really endeared herself to girls and staff, in fact, to all with whom she came in contact. There too they feel they have lost a very dear friend.

To our limited understanding her going seems hard to understand and yet during her last month we saw her life brought to its full completion. For through that month, with frequent times of terrible suffering and almost constant discomfort that close companionship with

God was the steady power which enabled His strength to be made perfect in her weakness. Her influence during this month, as all through her life, will surely live on in the hearts of those who were privileged to know her, drawing all of them to a fuller knowledge of the beauty and truth that is in Him whom she truly loved and served. But more than that—and to our comfort we know, that she too lives on.

NELLIE E. ELLIOTT.

H. J. Conradson

In the decease of Mr. Conradson on September 8, 1926, of cholera, the Covenant Missionary Society mourns the loss of one of its most efficient workers. Born in Sweden 1880, he came to America in 1906. Having finished his theological training, he sailed for China in 1912. After two years spent in Siangyang he was transferred to Kingmen. In 1915 he was married to Miss Amelia Ackerson. In 1923 after furlough, they were stationed in Siangyang where Mr. Conradson took charge of the school work. Despite the strong anti-Christian feeling in this educational center, he was able to maintain friendly relations with the nearby government school and was invited there to give lectures.

Probably the most striking characteristic of our lamented colleague was his loving, sympathetic spirit. This won him friends wherever he went, among foreigners and Chinese alike. Always thoughtful of others, ready to help early and late, he was a missionary with whom it was a privilege to be associated. His wholesome cheerfulness and optimism made every task easier. To the routine work he brought an enthusiasm that was contagious and made the most dejected take heart again. The secret of this winsome life was his close communion with God. He was preeminently a man of prayer. His was a child-like faith. To him Christ was all in all.

Our hearts go out in sympathy to Mrs. Conradson, who came to China some years before her husband. She is now staying on to continue the work in which for so many years it was their privilege to be united heart and soul.

P. MATSON.

Mrs. A. G. Shorrock

Maud M. Shorrock who passed away in Sianfu, a victim of that city's prolonged siege, had, for nearly thirty years, given unstinting service to China.

As a young bride she reached Shensi in time to go through the anxious days of the Boxer rising. In the years of reconstruction that

followed she took on burden after burden in connection with missionary work in Shensi.

She had great gifts and was an indefatigable worker, a warm-hearted friend and a gracious hostess. But the outstanding quality in her which lingers in the mind, was her gay courage. Whether riding in the country in times of disturbance, or tackling an epidemic in a boys' school, or making preparations for standing a siege she refused to be down-hearted. Back of all her powers of executive—which were remarkable—lay a serene confidence in the Captain of her Salvation who sent her warring not at her own charges, and who would provide all that was necessary for her good. She gave her all, freely—health, talents, money, and, finally her life, to the cause she had so much at heart. And the end was a fitting crown to the years of service. Maud Shorrock was not made to rust out; she wore herself out by untiring service. The friends she leaves behind will miss her sorely, but one cannot grudge so brave a spirit entering into her reward.

Yet one's heart goes out to the lonely partner left behind. For theirs was an ideal union. But for Arthur Shorrock, also, this separation will mean a closer drawing to the Source of all Comfort.

It is good to know that Mary Shorrock, their one child, is in Kuling and that, when this long protracted siege in Sianfu closes, father and daughter will be together again.

J. C. KEYTE.

Our Book Table

JESUS OF NAZARETH, HIS TIMES, HIS LIFE AND HIS TEACHING. JOSEPH KLAUSNER, Ph.D. *Translated from the Original Hebrew by HERBERT DANBY, D.D. Canon Residentiary of St. George's Cathedral, Jerusalem. The Macmillan Co. New York.*

Dr. Joseph Klausner is a Jewish scholar with a high reputation as an historian, and a strong influence as a leader of thought in modern Judaism. For more than twenty years he has been the Editor of the "*Ha-Shiloach*" (the most important Hebrew literary journal). Since 1920 Dr. Klausner has held a leading position in Palestine among those working there to build up a Jewish National Home and endeavouring to promote a Hebrew cultural revival.

The purpose of Dr. Klausner's book on the life of Jesus is avowedly not polemic or apologetic but historical. Every effort is manifestly made to avoid subjective, religious, or national questions, such as do not come within the purview of pure historical research.

"If I can give Hebrew readers a true idea of the historic Jesus, an idea which shall be as independent of Christian as of Jewish dogma, which shall be objective and scientific in every possible way, then a blank page in the history of Israel will have been filled in, which has so far only been attempted by Christians."

The author uses Talmudic and Rabbinical literature for such information as therein may be found concerning the historic Jesus, but he recognizes that our main source of knowledge, indeed our only reliable source of knowledge concerning the life and teaching of Jesus is the Canonical Gospels. That, in his opinion, these are genuine memoranda, not fraudulent or fictitious, is readily admitted, but Dr. Klausner deals with the Gospel records as he does also with the Rabbinical literature, in the manner of a modern critical historian. In estimating these documents as sources of knowledge he observes that they are not 'history' in the scientific sense, but propagandist literature written with the aim of proclaiming, spreading and confirming the new faith.

"Was it," he asks, "within the power of the writers of the Gospels to depict the events of Jesus' life in terms of an ordinary historical human life?"

Dr. Klausner's critical handling of the Gospels, and, still more, his analysis of the character and teachings of Jesus will make this book hard reading for Christians. To any who believe that their faith stands or falls by the integrity of every part of the Gospel narrative, we would frankly say, "Give this book a wide berth." But to those who have their feet upon the Rock, and who want all the light they can get concerning the Gospel stories, we can confidently say "here is a book which you will prize."

This work may be regarded as one of the first fruits of the Jewish restoration to Palestine which has taken place in our own times. The Jewish historian, resident now in the land of his fathers, scans again the whole field of his nation's history, and sees with open eyes that the life and death of the Founder of Christianity stand out as historical events of supreme significance for the Jewish Nation as well as for the rest of mankind. How, as an historian, can he account for Jesus; and how can he explain 'the great contradiction' that, although Jesus was a Jew, his followers were not Jews? That is Dr. Klausner's problem. He does not seek to show that Judaism is superior to Christianity or that Christianity is superior to Judaism, but simply how Christianity differs from Judaism and why Judaism could not, and still cannot, embrace Christianity.

The Christian reader will frequently chafe at statements or interpretations which seem biassed; but, apart from the inevitable difference of viewpoint, he, the Christian reader, (and especially the Christian scholar) will frequently acknowledge himself indebted for valuable suggestions and new side-lights on the Gospel narratives.

Perhaps the most valuable section of the book is that consisting of chapters dealing with the political, economic, religious and intellectual conditions of the times in which Jesus lived. Here is portrayed, perhaps more accurately than ever before, the background of 'the Life;' and in the light and shade thereof many of the incidents and sayings in the Gospels stand out with fresh significance.

The Messianic title of Jesus, and the doctrine of His Divinity—as formulated by Trinitarians, have no place in Dr. Klausner's discussions, save by occasional negative reference. The miracles are regarded either as ordinary cures which, in the eyes of contemporaries, appeared miraculous, or else as marvels which have since been imported into the story. The mysticism of Jesus, his belief in the supernatural, and his conviction of his Messiahship, were the illusions of an unworldly visionary. Yet the

character of Jesus, and the ethical quality of his teachings, are estimated by this Hebrew scholar with such insight and veneration that the Christian reader will sometimes glow with expectation; and then wonder; why stop there? But, if disappointed, he will be profoundly thankful. This scholarly author manifestly reverences Truth and pursues it.

This book is indicative of a great advance in understanding and appreciation, an advance which *will* not stop here.

We are told in the preface that the translation from Modern Hebrew into English, at the express wish of the author has been carried through with severe literalness; but the translators' work has been so excellently done that the reader may easily forget that it is a translation. We have here access to first-hand, thorough-going research work in the most important field of historical inquiry.

DESIRED BIBLE. By DOROTHY DICKINSON BARBOUR, *Yenching University, Peking.* China Christian Educational Association, Shanghai, 1926. Pp. 122. In English. Price, paper covers, \$0.60; cloth \$1.00. Chinese edition in preparation.

This book is a road-maker. It shows clearly the defects of present methods of religious education in middle schools and, what is more important, gives the remedy. It breaks away completely from the notion that materials of instruction must dominate the teaching process, and places the emphasis squarely upon the daily behaviour of pupils. The facts of the Bible are considered as important as ever, but a way is found to use them when and because they are needed, not because they happen to be in the course of study.

Let no one imagine that the plan of purposeful Christian activity proposed in this book is impractical. Like the ideal of perfect health it is difficult to attain under conditions which now prevail, but it can not be brushed aside as impossible of achievement. The author shows conclusively that some teachers in China are already putting this ideal into practice. The way to introduce it into a particular school is to find one or more teachers who are willing to *study* this book and *live* with their pupils in the spirit of Jesus. If this is done Bible study may be changed into Christian living and the whole school may be transformed from a seeming prison-house into a power-house for the Kingdom, or Democracy, of God.

WILLIAM F. HUMMEL.

AN OUTLINE INTRODUCTION TO THE HISTORY OF RELIGIONS. THEODORE H. ROBINSON. Humphrey Milford, London. 5/- net.

This book is in the main an analysis of religion as it exists to-day. It is gratifying to see that the author feels that inferences as to the religious experience of primitive man have been overdone. The religions of even existing low orders of men show signs of having developed considerably. We, therefore, know very little of what primitive religion was. It is almost startling to realize that "the dead religions are more numerous than the living." The aim of the author, lecturer in Semitic languages, University College, Cardiff, is to "use the more important of the historic religions of the world as illustrations of general tendencies." Comparisons are made of various concepts native to these religions. The

main types of religion are treated running from Proto-Religion to Christianity. Interesting summaries are given of each type. The book is, therefore, very useful for those who desire to find in limited space and time the outstanding characteristics of religion as it now is. Chinese religions are touched upon. Confucius is said to be alone among the great teachers in doubting the possibility of Atonement. To quote the saying, "He who has sinned against Heaven has no one else to whom he can pray" in support of this statement seems, however, somewhat far-fetched. He never expressed any *doubt* or idea about the matter. The Confucian system of thought is also classed with the Stoic and the Pharisaic as being "essentially a morality of repression." It seems rather to have been a morality of expression with limitations as to the avenues thereof. From the viewpoint of ethics it can hardly be said to be more repressive than multitudes have thought of Christianity as being. The Christian ideal is "a personal relationship between God and man." In Confucianism it is perhaps most often thought of as a personal relationship between man and the ethical nature of the universe. To definitely place God as the other member of this relationship is one of the specific contributions of the Christian religion to China. Christianity is analysed in an interesting way. The idea of sin in different religions is compared and the concept analysed. A good book for those who want to understand something of the relation of religions to one another and the building up of the religious life.

RELIGION AND LIFE. RUFUS M. JONES. *Association Press of China, Shanghai. Mex. \$0.30.*

The author of these six lectures is a well-known authority on religion in its mystical, ethical and scientific aspects. He was the only foreign speaker at the Y.M.C.A. Convention held in Tsinan in the summer of 1926. The addresses published in this pamphlet were given at that time. They are very stimulating. Modern religious problems are faced frankly and helpfully. The subjects are such as are upper-most in the mind of China's intelligentsia at the present time. "Is Life Worth Living?" "Religion in Modern Life." "The Limitations of Science." "The Experience of God and the Approach to our Ethical Problem." "My Conception of God." "Christ in our Religion of Life." These practical religious problems are treated in a philosophical and evangelistic way. As a whole the lectures contain many valuable suggestions for those facing similar problems in their Christian work in China. For western Christians, also, they indicate where some modern trained psychologists and scientists stand in relation to religion. An especially useful pamphlet for distribution among college students.

THE FOREIGN TRADE OF CHINA. By C. F. REMER, Ph.D., *Commercial Press, Ltd., Shanghai, 1926. Pp. xii. and 269. Mex. \$4.*

An excellent historical survey of China's foreign trade when it began 400 years ago to the present, analyzing the politico- and socio-economic forces that bore on its painfully slow development. Dr. Remer approaches the problem from a wholly scientific stand-point, and avoids any appearance of being either a promoter of western products, or an apologist for China.

The student of Chinese economics will find this work valuable. He will discover reasonable explanations of China's foreign trade which is less than 2% of the world's trade. The 100,000 small agricultural communities, more or less economically independent, present a passive resistance to the wide development of trade, and hinder the abolition of such restrictions as the lack of modern transport facilities, the antiquated currency system, the confused weights and measures, the want of certainty and uniformity in taxation, and the decentralization of government. Another reason for China's small volume of foreign trade is her continuance of the traditional methods of carrying on agriculture and industry, her unwillingness to change for more effective equipment. Then also the self-contained culture of the Chinese people as a whole hamper trade by their preference for native products, where foreign products are superior. However the author failed to add that were this last not so, the balance of trade would be far more adverse than it now is, which even for the period between 1887-1913 exceeded two million taels, and poverty and debt in China would probably be more than the present 75%. On the whole, this book provides thoughtful readers much food for reflection especially to Chinese officials and capitalists, such as there are.

H. C. M.

NEW NEW TERMS. EVAN MORGAN. *Kelly and Walsh Ltd., Shanghai.* Until December 31, 1926, missionaries may obtain this book for Mexican \$1.60 by writing to the author at 143 North Szechuen Road, Shanghai.

In twelve years this list of new terms has grown from 5,000 to 10,000. That is one product of China's Renaissance. The terms included in this valuable volume are born of two urges, (1) the desire to use what is valuable in China's past and, (2) the desire to fit into a new world and absorb new ideas. Hence these new terms are made up of ancient and often obsolete Chinese terms given a new meaning and coined terms or phrases. In the main the list is made up of terms that are indigenous in origin. Those of Japanese coinage seem likely to have a passing significance only. The list is arranged alphabetically on the basis of the Romanized. It is also well indexed, quite a desideratum in a dictionary. It is the type of work that calls for much patient, hidden toil. To those, however, who can feel the pulse of life striving for expression in China's modern language it is far from dry. For instance theistic religion is given a new term Shen Chiao (神教) in place of the familiar Tsung Chiao (宗教), which is said to refer mainly to ethical and spiritual religion. It is, however, under the latter term that most references to various aspects of religious interest are listed even in this volume. Some perhaps would hesitate at this distinction. It indicates, however, a new emphasis worth noting. The author himself is acutely aware of the difficulties in interpretation of these new terms. His arduous labors will be appreciated by all students.

Correspondence

Missionaries: Commissioners or Agents?

To the Editor of

The Chinese Recorder.

DEAR SIR:—I quite agree with you in your editorial in the September (1926) issue of THE CHINESE RECORDER in respect to terming the missionaries "Commissioners." But it seems to me that when you try to define the "modern commissioner's" status and service you really are reverting and making him simply an agent. That seems evident from first to last in the whole discourse.

The word "commission" means "to send with a mandate or authority," and a commissioner is "a person who has a commission or warrant from proper authority to perform some office, or execute some business, for the person or government which employs him."

The missionaries' great commission was given by the all-powerful ruler of heaven and earth (Matth. 28, 18.) the eternal King, Jesus Christ. His commission charter still holds good to-day and it reads as follows: "Go ye therefore, and *make disciples of all the nations*, baptizing them into the name of the Father and of the Son and of the Holy Ghost: *Teaching them to observe all things whatsoever I commanded you.*"

Thus our commission charter is very plain and imperative. I think that is quite another thing or at least much more—than to "hand down religious and philanthropic privileges" from one people to another. "To hand down" implies the task of an agent. The same may be said of "the attempt to carry the self-conceived "white

man's burden" of salvaging Oriental civilizations." Yes it is even much more than "the pan-Christian task of salvaging all civilizations." I am sure that quite a lot of the missionaries of the present time have come to China under the one or the other of the above named presuppositions or upon both of them, and have not been driven out by the great commission, thus tending to become agents or at the most "messengers," and not "commissioners." Those who came prompted by the motive of "passing on their religious experiences and treasures," if only dictated by their own personal feelings of sympathy and interest, and not by the command of the Lord, may perhaps also be placed in the same category as those named above.

Now in regard to the new scheme of status and service to which the "modern commissioners" should subject themselves, I also should think it likely and probable, that many, if not most, of the missionaries of the above named category, whose calling is more that of an agent than of a commissioner, would be willing to submit themselves to it.

But then there are the old-fashioned missionaries, who are convinced of their calling and commission as servants and ambassadors of Christ, the eternal King. They too have come to China with a message, and with gifts with which to serve the people to whom they have been sent. Their royal Lord has not sent them empty-handed. They too have their service and task, oftentimes a tiresome and cumbrous one. They are ready to spend and be spent in the service of their royal

King. But as commissioners they feel that their standing and service is not that of an agent, but of an ambassador, so that they cannot, and by right should not take their cues and orders from the people they have been sent to, nor from the group with which they are connected but solely from Him, whose commissioners they are.

But what then if their service is no longer agreeable to the group with which they are connected, or to the people to which they have been sent? Perhaps their status and service do not any more command the respect of the people, and they will be told that their mission is ended, and their service no more needed.

Well, I think that is just what these commissioners are striving, hoping and looking for. They do not regard their mission as a perpetual one; their task is only

to establish a solid and mutual understanding between their King most high, and representatives of the people to which they have been sent. This understanding solidly established and the commissioners sure of the fact, that now relations between their King and this people can never break, that now their beloved King has secured sufficient, loyal and trustworthy commissioners out of these representatives (2 Tim. 2, 2), who themselves will and can further the cause of their King, then the commissioners from abroad will gladly and forever return to their native country, thanking and blessing their beloved King who crowned their efforts and labour with happy results *to His Glory*.

Sincerely yours in Christ's service,
M. CHR. JENSEN.

Suihuafu, October 4, 1926.

On The Present Situation

BY CORRESPONDENTS

In Chengtu, Szechwan

The summer passed very quietly much to the relief of everyone. Quite a fair proportion of the missionaries went to the mountain resorts as usual,—though an unprecedented number did not,—those from Chengtu city moving out to the University Campus, in many instances for some change.

There were some Red Lantern disturbances in the district near Behluting,—one of the resorts, towards the end of August, and at the request of the local official those foreigners still on the mountain came down and returned to Chengtu as expeditiously as possible,—but none were molested in any way. This Red Lantern Society, so far as I can learn, is a secret society of a superstitious and fanatical type—very like the Boxers. They have the same belief in invulnerability, and their methods are those of violence.

Here in Chengtu, the streets have been rather unusually quiet and with almost no hostility to the foreigners manifested, ever since the "Wanhhsien affair,"—the latest (I hope) Szechwan unpleasantness,—and which is being given much publicity in the Chinese papers,—though the actual facts are still unknown to us here in Chengtu. It takes news so long to register up here,—you people in Shanghai get it long before we do,—as do people on the other side of the world, in fact. This does have its advantages how-

ever,—for the interior is far less rent with international strife than the port cities. Chungking gets the brunt of this for Szechwan, while here in Chengtu, relations are much more friendly and less strained.

As far as our Christian work is concerned one of the "problems" seems to be that of foreign staff. Numerically, Chinese leadership up here is weak and does not begin to go around, especially for the institutional work to which the Christian Movement is already committed. For instance in Chengtu, the Union University alone has a staff of about fifty foreigners to half a dozen Chinese, for the simple reason that there are not enough trained Chinese available, and it is the same way with the big mission hospitals, to say nothing of the smaller institutions. With conditions in Szechwan what they are now,—that is with the element of opposition to foreigners, as such, added to the dangers and vicissitudes of constant civil war and brigandage that have existed for years now,—very serious question is having to be faced as to the wisdom or even possibility of keeping women and children, especially the latter, up here. So far none have been "ordered out" (except so we hear from Chungking) and Chengtu, as I have said is quiet,—and work is going on in a normal way,—but the Consul is extremely apprehensive and the representatives of the different Boards find it difficult to know how to advise in regard to those due to return at this time. The very indefiniteness of the situation is one of its most baffling phases. There is no definite event to work toward or from, but only a general condition which may or may not result in a crisis of some kind. We up here feel very strongly that the root of most of the trouble,—the growing unfriendliness toward all foreigners and the actual or possible demonstrations lies in the presence and activities of foreign gun-boats on the Yangtze River. Instead of a "protection" they are proving our greatest menace,—as has been recently demonstrated in the Hankow and Wanh sien incidents. September 21, 1926.

The beginning of any outward trouble goes back to the first few days of this month,—when the Students' Union and Patriotic Societies of various kinds began to agitate about the "Wanh sien Affair"—(as usual Chengtu was far behind in dates!) In the beginning it was only the usual thing,—"statements" of protest by various organizations,—a parade, etc., all of which might have passed without any clash nationally,—as they have before, but, unfortunately,—some of the British faculty of the Union University,—which is as you know the largest Christian institution up here and the target for anti-Christian attack,—took offence at the "statement" which the student body there at the University issued and asked the president to ask for an explanation. The statement was certainly very abusive of the British, but was probably not meant personally at all, but as a "document" and made unusually strong because the University has been taunted for a long time with its "foreign taint" and the boys are unusually sensitive. However that may be,—(and it is easy to see things clearly looking back!) the President did ask for an explanation on the very day when all the students were being called out to parade in protest,—and a general strike had been called, etc.—As a result the situation became very tense. Things were at a deadlock for several days,—over the "Double Tenth" holidays,—and then at the entreaty of some of the alumni who were acting as middle-men, Dr. Beech consented to make a public "explanation" of his words and action. He did so to the entire satisfaction of the alumni and most of the students, but there then became manifest an element among them that was bent on trouble (some think men "planted" there by the Anti-Christian Movement

at the beginning of the term). These boys refused to accept the "explanation," left the University and then began a campaign to get all the students out and break up the University and its schools, including a big middle school. Their methods have been such that although they have succeeded in bringing about the temporary closing down of both University and middle school,—they have, at the same time, not only thoroughly aroused the whole Christian force in Chengtu, but enlisted all the best element of public opinion (non-Christian) against them. At first they tried spies, persecution, attacks in the papers,—insults and abuse posted on city walls,—and other public places,—but when the majority of the students still remained loyal,—and went on with their work,—they played their big card, which was to combine with the Labor Union (as it affected domestic servants) and the "Society for Wiping Out National Shame," and probably other elements (it is extremely hard to find just what forces are at work in the whole matter) to bring about a servants' strike, to include all servants working for foreigners and also for institutions with foreign affiliation. All their statements and literature specified "British" and declared their object to be a protest against the Wanh sien affair, but in reality they made no differentiation whatever between British and Americans. The attack was quite definitely directed against the University. The strike, after two abortive attempts, was finally accomplished, and there was, with it, an attempt, which has, so far failed, to refuse all supplies as well, terrible threats being made against anyone who sold anything to a foreigner.

The strike took effect last Wednesday, a week ago to-day,—and all the westerners in Chengtu have been without any service since then. Although this has worked a good deal of hardship in some cases,—with little children, illness, etc., the majority have "carried on" with absolute cheerfulness, as far as that side of it is concerned. The tragic thing is that it has succeeded in closing for the time being the University and middle school. It is interesting to note that although they also have lost their servants, the girls' schools are going right on with their work, and that the little group of women-students who are a part of the University, and who have been the objects of particularly vicious attacks by the "T'ui Hsioh T'uan" because of their loyalty, is the only group that is staying in its dormitory on the Campus, instead of scattering! The boys, when the servants left, found themselves very helpless evidently, and though they bravely tried for a few days, to cook their own food and attend classes, then to get food on the street, they finally gave up both, since their very lives were threatened when they went out, and finally sent representatives to Dr. Beech asking him to declare a temporary suspension of classes. A meeting of the faculty decided to accede to this request and that is how things stand at present. Someone in analyzing the situation says that the student body is now roughly divided into three parties (1) Radicals desiring to destroy the University and its schools (2) Moderates who dare not return to the University but do not wish her harm and (3) Loyal students who will return at the first opportunity.

The latest developments in the general situation seem to be that, on one side, the "T'ui Hsioh T'uan" of the University has now annexed a similar body from the middle school and together they have formed themselves into an organization to "persecute all Christians and Christian organizations" not only the University, and, on the other side, there has come from the Chinese Christians a spontaneous movement also resulting in an organization they call the "Chen Tsei," the "Stand-for-Truth Group" which

includes Christians from all the churches, and which proposes to work definitely and aggressively for the Christian Movement, as opposed to the Anti-Christian Movement. This sounds like the beginning of vital, spontaneous unity among the Christian forces,—which is a mighty different thing from even the most successful efforts in organic union. Certainly the Christians are more thoroughly aroused than ever before. So, in the end this may all be the best thing that has ever happened to us. October 28, 1926.

There has been but little improvement in the situation since October 23rd. The strike is still on, many of the rowdy elements—servants, who in former years have been dismissed by foreigners for misconduct—and all who have a grievance of any sort, have banded themselves together and are trying to terrorise all those connected with foreigners. The Hsueh Chi Hwei is becoming violent in its methods, organising processions and parading any servants they capture who have not joined the strike.

Early on we made it quite clear to all the servants on this compound that they were quite free to go if they so wished. They would not go, they said, unless compelled by outside persecution. What they feared most was the threat of branding and being paraded through the streets as a "foreign slave."

For over a week we have been unmolested. Our premises are somewhat isolated from the rest of the foreign community and so other servants have not been able, by repeating tales of the terrible penalties non-strikers would suffer, to scare our servants. The old gatekeeper has steadily refused to deliver letters and messages to our cook from the pickets. This last Wednesday a howling gesticulating mob of about 300 passed our gates, several of them tried to enter in order to capture some of our servants, but the old gatekeeper kept them back so they seized him and took him away with them. They then paraded this old man of 60 years of age through the streets, forcing him to wear a hat marked with the words "I am a foreign slave—a traitor to my country," his hands were tied behind his back and he was also forced to call out at intervals "I am a foreign slave." Later he was taken out to their head-quarters and dressed in sack cloth and crowned with the hat, then made to stand all day without food on a tall bench, an object of ridicule to some thousand people, some of whom called out jeeringly "Why don't you call on your Jesus to save you." The poor old man was not released until dark. Naturally. . . . and I were greatly perturbed, the thought that this old man was suffering insult and indignity on our behalf made us very sad and indignant. We did all we could to effect his release, but apparently the authorities are not keen to interfere with what they describe as "a patriotic movement." There was great rejoicing when the old chap returned. It seems that the head of our middle school dormitory, a Chung-king student named. . . agreed to be his guarantor so the old man was let go at dusk.

Yesterday afternoon they seized a prominent Christian, a member of the Canadian Mission, manager of the Canadian Press, today they threaten to parade him through the streets because they say he prevents his workmen from striking. This is Mr. . . . a very fine gentlemanly type of fellow, a strong fearless Christian. The whole Christian Church has been stirred to take action. One only hopes no violence will accrue.

October 28, 1926.

In Kwangtung

General conditions in the province so far as they affect church and mission work have improved outwardly during the last two months. The ending of the strike has made it much easier to come and go and has left missionaries free to give all their time to their work. The majority of British missionaries who were held back from their regular work for so long on account of anti-British feeling have been able to return to their posts. In the country work is gradually getting back to normal, but districts vary very much. In some places it is banditry, in some anti-Christian propaganda, and in some anti-foreign feeling that is hindering Christian activities. Recently the Union Theological College was arranging to send bands of students out into the country for ten days. Of ten different church centres approached three were unable to arrange for visits on account of disturbed conditions. But as things are in China to-day we may well thank God for the remaining seven doors of opportunity.

But although conditions are outwardly improving the anti-Christian party is carrying on a very insidious propaganda. They are still working out their policy of getting their agents into Christian schools and seeking to undermine from within. I heard recently of one school in which the anti-Christians had stopped the Christian students from singing hymns until they had revised the national hymn to their own liking. Registration of schools is still an unsolved difficulty. Many Chinese feel very strongly that it is an infringement of religious rights to be forbidden to teach religion in schools established for their own children. The persecution of the labour party still continues. It was feared for a while that the J. G. Kerr Refuge for the Insane would have to close down on account of the impossible demands of the labourers, and had it not been that the Government discouraged such a strike serious trouble would undoubtedly have occurred. The Canton Hospital still remains closed with the strikers' flag across the barred doors and pickets guarding them. The other day as I went past I saw a poor diseased dying boy lying up against the wall of the hospital. What a terrible comment on the barred door! The Canton Christian College is the latest victim of labour tyranny. Last week they suddenly found themselves face to face with a complete cessation of all service and the water supply cut off, and an alternative of ceasing to function or submission to humiliating conditions. As the Government could hold out no hope of assistance the administration felt it wiser to accept the latter and endure persecution for righteousness' sake.

The arrangements between the Church of Christ in China and the missions connected therewith, whereby the latter are to place the whole or part of their personnel, funds and equipment at the disposal of the Kwangtung Synod, are now taking shape. Practically all the missions seem to be agreeable to the proposal so far as evangelistic work and primary schools are concerned, and it should not be very long before a transfer of authority is formally made. Large institutions such as middle schools and hospitals, however, present difficulties that place them under a slightly different category, and each one will probably be dealt with separately according to special circumstances.

Dr. R. E. Speer has been in Canton in connection with the Evaluation Conference of the American Presbyterian Mission. Although his time was mostly taken up with the business of the Conference, he was able to make contacts with the general missionary body which have been much appreciated.

Last Sunday he spoke at an open service held at Canton Christian College, when there were present students from a number of colleges and quite a fair representation of foreign missionaries. At the close of Dr. Speer's address a very impressive Communion service was held which was quite unique in its catholicity. The Sacrament was dispensed by a Chinese pastor of the Southern Baptist Church, the Elements were distributed by men and women from both East and West, and were partaken of by Chinese and western Christians of many denominations: truly a foretaste of the fulfilment of our Lord's prophecy "that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

In Yungchun, Fukien

This last week we had a conference of Preachers and Pastors in Chuanchow and I spoke on "Conversion." This was the result of a study circle we had at Kuliang this year. I asked the preachers to give me instances of persons whom they knew and who had become different men because of their acceptance of the Gospel. Several said that they could tell of several striking cases long ago but there had been no such new cases lately. The conversations showed that the spiritual vitality of the Church in our district is indeed unusually low at present and that we need a revival. But the other side of the question is that in the Christian Church a small number of boys are being raised who have not experienced a tremendous crisis nor turned from notorious vice to Christianity but who have been moulded in new ideals by the influence of Jesus Christ and who without any extraordinary experience are really sharing in the new life. This district is probably an exceptional one. For eight years it has suffered from political corruption and confusion and the general morality of the whole district has been gradually lowered. This has affected the churches which all too often have not had enough vitality to resist. It is undoubted that we urgently need a revival. We have got to pray and work for it. But we need to ask as to the form of this revival in China. The message of the evangelist is to present Christ. But what is the angle from which we are to try to teach men to see Him? What are the features which will appeal to China? We need to study this subject. We need to undertake research thereon rather than write opinions. Young China has to suffer before she can become strong. Nothing is accomplished without discipline and though we foreigners may not be the persons to tell them that there will be no progress till they find it out.

"You foreigners have been coming to Kuliang for forty years and you have not yet persuaded one Chinese to become a Christian. Do you know why? It is because you are not like Jesus Christ." The remark was made this year. It is in one sense grossly unjust. But there is enough truth in it to make one think. It is now becoming obvious to us all that the total impression of the missionary body on the Chinese is not what we ourselves think it ought to be. It does not matter how unjust that impression is. The point is that we came for one object—to present Jesus Christ and in the varied impressions we have made, that has not been the predominant one. That is a big subject for all of us. At Kuliang this year one person complained that one speaker had no right to raise such questions and then just leave them. The whole manner of missionary living, physical disabilities, etc., are all involved. Missionaries have got to face the facts.

In Changsha

The Christian schools of Changsha have opened as usual with full enrollments. Apparently none of them show any evil effects in their enrollments as a result of the so-called "Red" government control. Some of the country Christian schools, however, are said to have reduced enrollments. But there is no sign of such a thing in the city. . . The provincial Student Union has been holding its conference and has taken the usual anti-Christian attitude. A rather rabid anti-Christian publication is now on the market, the general line of its argument being that China's territorial losses have largely been due to the preaching of the Gospel in that trouble to the preachers has been used as an opportunity by their governments to secure concessions and indemnities. This is the usual argument. It is fully expected that we shall have some definite effort made at Christmas to bring the "evils" of Christianity before the public in a special way. . . The government is said to be neutral in religious matters, objecting only to violence. The antis may please themselves as to the methods they pursue so long as they do not offend against the law. For some time there has been a film on display in the city depicting the coming of imperialism to China by means of the missionaries. The picture shows a Chinese city, into which a foreigner throws Bibles until there is a great heap of them. Out of the top of the heap shoots a flag-pole, from which appears a flag with the four characters for imperialism written thereon. . . The city is in a state of profound peace. The soldiers are extremely well-behaved. There is no martial law. Foreigners are able to go anywhere in the city at any time of the day or night. Everybody seems to be free from worry at the military situation, and there is a strong feeling of hope abroad among the Chinese that the South will be able to hold its own against the combination now opposed to it. Changsha has never known anything more peaceful than the past few weeks.

In Foochow

The political and military situation is in a state of flux. Martial law has been declared. Curfew laws obtain after ten p.m. There are rumors of bandit uprisings and bandit activities are rife in interior countries. There is a noticeable migration from the harassed regions. Mission school openings, however, are reported as in every case up to the rosy expectations of the administrations. In some cases there is a marked increase in registration, and in no case has there been a falling-off more than the normal one for a second term. No placards were posted against Christian schools and seemingly no agitation is going forward. A group of evangelists, who recently held meetings in a series of remote villages, report the conversion of four students from Foochow government middle schools who were home on vacation. The anti-Christian and anti-foreign agitation seems, so far as this section of Fukien is concerned, to be quiescent. The two schools which opposed Christian education most strongly, one of them having been organized in direct opposition to the Anglo-Chinese College at the time of the big strike two years ago, have this term closed their doors. The Anglo-Chinese College opened its regular series of chapel services with a communion service, purely voluntary, of course, in which all Christians partook and at which the non-Christian students were quiet and reverent.

In Wuchang

The Nationalist army surrounded Wuchang on September 1 and lifted the siege on its surrender on October 8. For about six weeks a large group of missionaries shared with their Christian friends and the residents of the city the dangers of the situation. Bullets and shells frequently came very near to causing them loss of life. One large shell struck the Boone library in which were a lot of refugees. But outside of the wounding of two of the servants in the American Church Mission hospital we have heard of no actual casualties. Hardly a house, however, on the hospital compound but had bullet holes therein. The bombardment was most severe between two and seven at night. At one time there were about 2,000 refugees on the campus of Boone University, and for about a month about 280 refugees were housed in the Y. M. C. A. Sunday services were interspersed with sounds of shells and bullets. The cannon and machine guns used came from the same lands as the Christian religion. Aeroplanes also were used in the attack, doing considerable damage.

Notes on Contributors

HENRY T. HODGKIN, M.A., M.B., Cambridge, arrived in China in 1905 as a member of the Friends Foreign Mission Association. He was in Chengtu, Sze., for over four years. There his chief work was medical, educational and in connection with the Y. M. C. A. He was sometime secretary of the Friends Foreign Mission Association. He was secretary of the West China Missionary Conference, 1908. He was also a member of the Edinburgh Continuation Committee. He is now a secretary of the National Christian Council of China.

CLARENCE O. WHEELER is on the staff of Canton Christian College. He arrived in China in 1924.

JONES AMYAS LEE is Chinese, being born in 1899. He is a member of the Chung Hua Sheng Kung Hui. He is at present engaged in work for lepers at the C. M. S. Leper Hospital, Pakhoi Tung. He contracted leprosy in 1917 at the age of seventeen and entered the leper hospital for treatment in 1919. He has greatly improved in health and looks forward to final recovery.

Rev. G. W. SHEPPARD arrived in China in 1898. He is the China Secretary of the British and Foreign Bible Society.

Miss ELEANOR W. MACNEIL is a travelling student secretary of the Y. W. C. A. She arrived in China in 1915.

Rev. FRANK RAWLINSON, M.A., D.D., arrived in China in 1902 as a missionary under the Foreign Mission Board of the Southern Baptist Convention. Since January 1, 1922, he has been a missionary of the American Board allocated to the editorship of the CHINESE RECORDER.

Personals

BIRTH.

NOVEMBER:

2nd, to Earle and Thehua Ballou, a son, Christopher Henry.

DEATHS.

SEPTEMBER:

10th, at Siangyang, Hupeh, of cholera, Rev. Herman J. Conradson, Cov.M.S.
29th, at Victoria Hospital, Agnes Jean Dulmage of Toronto, Canada, Acting Head Mistress of the Diocesan Girls' School, Hongkong.

OCTOBER:

19th, at Kweihwa, Sha., Miss A. L. Aastrom of typhus fever.

ARRIVALS.

SEPTEMBER:

9th, from America, Mr. Henry L. McCune, (new), Church of God.
21st, from U.S.A., Mr. and Mrs. Y. B. Griffing, P.N.
24th, from U.S.A., Rev. and Mrs. H. H. Boyd and three children, P.C.C.; Miss

T. Forsythe, Miss H. Whittaker, Dr. and Mrs. Karcker, Mr. and Mrs. D. C. Walter, Miss M. C. Smith, Dr. and Mrs. Greene, (all new), Mr. and Mrs. J. E. Kidder, Dr. and Mrs. H. D. Kerr and two children, P.N.; Miss A. Flenner, Mr. Eklman, (all new), Miss A. K. Zierdt, Mr. and Mrs. G. R. Snyder, R.C.; Dr. and Mrs. Y. W. Unis, Miss E. Anderson, (all new), Rev. and Mrs. A. Trued and two children, Aug.; Miss Pfaff, Miss C. Winter, (all new), Mr. C. E. Winter, Mr. and Mrs. R. H. Stringer, M.E.F.B.; Dr. and Mrs. G. W. Shepherd, A.B.C.F.M.; Mr. and Mrs. De Vries, Mr. and Mrs. Kamps, (all new), C.R.C.; Miss Y. Munn, (new), U.N.; Mr. and Mrs. H. W. Bly, L.U.M.; Rev. and Mrs. C. C. Marriot and four children, S.B.C.

25th, from Canada, Miss Hislop, Miss Higginbottom, (all new), Dr. Yean Dow, Miss McLenan, P.C.C.; Mr. and Mrs. R. R. Shrader, Mr. and Mrs. A. Rinden, (all new), A.B.C.F.M.; Rev. and Mrs. H. S. Forbes and two children, P.C.C.

OCTOBER:

2nd, from Canada; Mrs. Hoff, L.B.M.; Miss A. Fosmark, (new), N.L.C.A.; Dr. and Mrs. Gilbert, (new), M.S.C.C.; Miss C. Kilborn, Miss A. Sandell, Miss O. Isaacs, Miss F. Fee, (all new), Mrs. R. Kilborn, Miss E. Loree, Miss L. Russell, Miss L. M. Lambe, Miss M. Swann, M.C.C.; Miss K. Leininger, Miss G. Murray (new), F.M.A.; Rev. and Mrs. F. Ditmanson and two children, L.Bd.M.; Mr. and Mrs. S. Klyve and four children, Miss Kristensen (new), L.U.M.

4th, from Australia, Mrs. E. J. Stuckey and one child, L.M.S.; from England, Rev. W. Milward, N.B.S.S.; Mr. and Mrs. Y. Keers, P.C.I.; from U.S.A., Miss I. Phelps, A.C.M.

6th, from U.S.A., Dr. and Mrs. R. Slater, Miss A. Harper, (all new), U.C.M.S.

7th, from Canada, Mr. Watts, (new), C.E.C.

8th, from Canada, Mr. and Mrs. Sawdon Miss Cumber, F.F.M.A.; from Japan, Mr. and Mrs. Koll, Ind.

9th, from U.S.A., Mr. and Mrs. Lie and two children, Mr. and Mrs. O. Hansen, Mr. Straastad, Miss M. Ruspergard, N.L.K.; Miss M. Mortensen, (new), N.M.S.; Miss A. Joldersma, Dr. and Mrs. H. Veldman, (all new), Dr. and Mrs. C. H. Holleman, and two children, Rev. and Mrs. E. W. Koepp and two children, Miss J. Nienhuis, R.C.A.; Mr. and Mrs. R. M. Lewis and two children, C.E.C.

12th, from Sweden, Miss I. S. Soderberg, Miss B. L. Flodberg, (all new), Miss J. M. Hultquist, S.M.C.; from Germany, Miss A. Konzelmann, (new), Mr. and Mrs. C. Wohlleber, Mr. and Mrs. F. K. Schoppe, Lieb; Miss L. Haupt, (new), A.C.M.

15th, from Britain, Miss L. K. Rayner, Rev. and Mrs. E. A. Preston, L.M.S.

16th, from Norway, Miss R. E. Pedersen, Miss E. B. Petterson, (all new), Pentecostal; from U.S.A., Mr. D. M. Campbell, Mr. J. H. Casto, Mr. H. E. Fisher, Mr. F. J. Fitzwilliam, Mr. R. H. Glazier, Mr. J. D. Harrison, Mr. J. B. Kuhn, Mr. G. P. LaRue, (all new), Mr. and Mrs. W. E. Shearer, C.I.M.; Miss E. A. Jarvis, A.C.M.

18th, from Britain, Rev. E. R. Hughes, L.M.S.; Dr. and Mrs. B. C. Broomhall B.M.S.

DEPARTURES.

SEPTEMBER:

14th, for England, Mr. and Mrs. G. Porteous, Miss Carrie Mann, Miss Ruth Porteous, C.I.M.

18th, for U.S.A., Miss R. Benson, C.I.M.

21st, for England, Mr. and Mrs. A. Hammond and one child, C.I.M.

28th, for England, Mr. and Mrs. E. G. W. Trickey and three children, Miss D. James, C.I.M.; Mr. and Mrs. N. Page and four children, Miss E. Wagstaff, W.M.M.S.; for Canada, Mr. and Mrs. S. E. Annis and four children, M.C.C.

29th, for U.S.A., Mr. T. C. McConnell, Y.M.C.A.; Miss Nicolet, W.A.B.M.S.; for England, Mr. and Mrs. F. E. Shepherd, A.C.M.

30th, for U.S.A., Mrs. M. Baxter, Miss Matthes, P.S.

OCTOBER:

2nd, for U.S.A., Dr. L. Farnum, Y.M.

7th, for U.S.A., Miss R. Lustgarten, A.C.M.; for Germany, Mr. and Mrs. S. Seeliger, and two children, Lieb.

9th, for U.S.A., Miss Y. Olson, Cov.M.S.; Mrs. F. S. Davis, A.C.M.; for Britain, Rev. W. Mudd, B.M.S.

11th, for England, Mr. and Mrs. Robert Davidson and three children, English Friends.

12th, for Australia, Miss M. R. Sharp, Miss E. M. Budge, Miss I. A. Twell, Mr. Walter Pike, C.I.M.; for U.S.A., Rev. and Mrs. Ward Hartman and three children, R.C.U.S.; Mr. and Mrs. Lowty Davis, Mr. and Mrs. E. W. Buckingham and three children, P.S.; for England, Rev. J. Colbeck, S.P.G.

14th, for U.S.A., Miss C. J. Braskamp, P.N.

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